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A View of the GOVERNMENT AND *Publick Worship of God* In the Reformed Churches beyond the SEAS.

Wherein is shewed their Conformity and Agreement with the Church of ENGLAND, as it is established by the Act of Uniformity.

By JOHN DUREL Minister of the *French Church* in the *Savoy*, by the special appointment of His MAJESTY.

LONDON,
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PErlegi hunc Tractatum D. *Johannis Durelli*, Eccleſiæ Anglicanæ Presbyteri, cœtusque Gallici in Sacello Sabaudico, ex Mandato Regiæ Majeſtatis, Eccleſiaſtæ; quo *Conformitas* & *Conſenſus* cæterarum Eccleſiarum Reformatarum cum noſtra Anglicana pleniſsimè demonſtratur: qui liber adeo nihil continet bonis moribus aut Doctrinæ quam nos in Eccleſia Anglicana profitemur, repugnans, ut illum apprimè utilem, quin & digniſsimum judicemus qui Typis mandetur.

Georgius Stradling S. Th. Profeſſor & Reverend. in Chriſto Patris Gilberti Epiſcopi Lond. Sacellanus Domeſticus.

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OF THE GOVERNMENT and PUBLIKE WORSHIP OF GOD in the reformed Churches beyond ye SEAS

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To the Right Honourable,

EDWARD

Earle of Clarendon, *Viſcount* Cornbury, *Baron of* Hindon, *Lord High Chancellor of* England, *and Chancellor of the moſt famous Univerſity of* OXFORD.

MY LORD,

E being ſuch a dull Generation of Men, as I think the like was never heard of before; I doubt whether there be many that take notice, as they ought, of that no leſs Pious than Ingenious Motto engraven under your Lordſhips Coat of Arms,

Arms, *DEUS NOBIS HÆC OTIA FECIT*; which I would *Engliſh* thus in the Language of Scripture, *This is the Lords doing*; wherefore *not unto us, O Lord, not unto us*, but *to thy Name give Glory*; ſuppoſing your Lordſhip would have it underſtood chiefly in that ſenſe, though not excluding the other, which it may have. As for me, My Lord, I make it the Ordinary Text of my Daily Meditations, and ſo I conceive every man in theſe three Nations ought to do, from him who is the ſupreme Head and Governour over all, to the meaneſt and moſt inconſiderable Member of the Body. Surely it is God that hath reſtored the King to his Throne, the Church to her Rights, the Parliament to their Priviledges and Honour, and the whole Nation to its true Liberty. And it is through the favour of that good, wiſe and juſt God, that now, in the head City of this Kingdom, where not long ſince *Loyalty* was *Treaſon*, and true *Piety Superſtition*, I may freely and ſafely, not only ſpeak but ſet forth my mind in Print, in behalfe of the *CHURCH* of *ENGLAND*, under the Patronage of the

the Lord High Chancellor of the Realme.

Deus nobis hæc otia fecit.

But yet, My Lord, although God be the principal Authour of this miraculous Reſtitution of all things amongſt us, and his Inviſible and Almighty Hand hath ſeldom appeared more viſibly, or wrought more powerfully than in this moſt bleſſed change, even to the aſtoniſhment of thoſe that were Inſtrumental therein, who ſaw things ſucceed beyond their endeavours and expectation, (and ſome perhaps beyond their wiſhes and intentions too:) yet I ſay, My Lord, ſome inſtruments there were which God was pleaſed to make uſe of for that great work. He that under God hath done the moſt in it, is without all doubt the King himſelf, though he had contributed thereunto but that high repute of Juſtice, Wiſdom, undaunted Courage, Conſtancy, and unparallell'd Goodneſs and Clemency, which His Majeſty ſo deſervedly acquired to Himſelfe, even to admiration, during His afflictions, both abroad and at home, in the eſteem

eſteem of all men that obſerve His Royal Perſon, as well Enemies as Friends. Under that high Heaven, that *Primum mobile* of all, there were leſs *Orbs* which moved their ſeveral wayes to attain this reſt: And it cannot be denied but ſome of them have had very noble and ſucceſful Motions, the propitious influence whereof we now enjoy to our unſpeakable comfort, and their immortal glory. But truly, My Lord, we ſhould be unjuſt to him, who, under the Kings moſt Excellent Majeſty, is the common and moſt impartial Diſpenſer of Juſtice and Equity unto all in the Nation, if we did not acknowledge, that your Lordſhips part hath been the chiefeſt. For, although your Lordſhips place was ſuch, as that by it, like the Spring in a Watch, which moveth all, & is not ſo much as ſeen it ſelf; your Lordſhip did act much more than the World knows, or is fit to be known, by reaſon of the myſterious managing of State-affairs; nevertheleſs we all know far more than, I am ſure, your Lordſhips Modeſty will give us leave to ſpeak. No man can be ignorant, that though the King is now

the

the moſt accompliſhed Prince in the World, yet time there was that both His Age and the low Condition He was brought to, did need ſuch a Wiſe and Faithful Counſellor, as the good Providence of God bleſſed Him with, when your Lordſhip was made to approach His Majeſty. So great a *Monarch* was never put to ſo great ſtraites. He was expelled His own Country, and bereaved of all, having not ſo much left as where to reſt his Head in three great Kingdoms; and the might of His rebellious Subjects was come to ſuch a height, that they thought themſelves in a condition to ſay in *Antichriſtian*, that is, their own Language, *We ſhall ſee no ſorrow.* And the truth is, they ſo long and ſo wonderfully proſpered, that in the apprehenſion of moſt men, both Friends and Foes, at home and abroad, they were looked upon as paſt all fear of being overthrown. Whence it was doubtleſs, that, moſt men being commonly led by their own Intereſt, His Majeſty was ſo neglected for a long time by ſome of His Friends at home, and by His neareſt Allies abroad. In that moſt ſad and deplorable conjuncture, the King

needed two men; the one a *Terentius Varro*, *qui de Republica non desperavit*, who when *Hannibal* was Master of all, yet was so strongly perswaded of the good Fortune of *Rome*, that he did not despair to see her delivered out of the hands of so powerful an Enemy: the other a *Fabius Maximus*, *qui cunctando restituit Rem*, who by temporising, and watching prudently for a good opportunity, shewing himself now and then to the Enemy, to let him know that he had yet an Opposite, at last overthrew him. The one to cherish and keep up the hearts of honest men; the other wisely to improve all occasions to the best advantage.

I may truly say, My Lord, that your Lordship was both a *Terentius Varro*, and a *Fabius Maximus* to His Majesty. Nay, I may say, that your Lordship did go beyond them both, as indeed the difficulties you had to overcome, and the enemies to encounter, were far greater. *Terentius Varro* is commended *quod non desperaverit*, in that he did not despaire of the good Fortune of *Rome*; and *Fabius Maximus*, in that

that he did not precipitate any thing, but warily and patiently waited for favourable Junctures and faire Opportunities of doing his buſineſs. But your Lordſhip did not onely, *non deſperare*, not deſpaire, but alwayes *bene ſperare*, hope well, nay, never ſo much as doubted of the good Fortune of *England*, that is, of the Kings Reſtauration, of which your Lordſhip ever ſpoke as of a thing infallible, in the worſt of times, and when it ſeemed ſcarce poſsible to any man. And it was ever your Lordſhips judgement, that time having made known the Uſurpers, and brought the Nation to a right underſtanding of themſelves, all things would come about to that bleſſed paſs we ſee them now; That Subjects weary of being ſlaves under the vileſt Tyrants that ever were, would remember the good Old Dayes; and knowing that they had a lawful Prince, whom God had adorned with ſuch Royal Endowments as would certainly make them happy under his juſt Government, their own intereſt would force them to caſt themſelves down at His Majeſties Feet, that they might

have him to reign over them. So that it was chiefly required *cunctare*, to watch with Patience and Prudence, only letting the Rebels know, by appearing now and then, that they had a Maſter, who would call them one day to an account; And good Subjects, that they had a lawful and gracious Soveraign, who was mindful of them. And thus it was, My Lord, that *unus homo nobis*, your Lordſhips moſt wiſe Counſels by bringing in the King, and ending a long and moſt cruel Warre without bloodſhed, did not only *reſtituere*, reſtore, but *augere rem*, encreaſe the glory and wellfare of the Kingdom. For all which both we that are now alive, and they that ſhall ſucceed us in theſe now Fortunate Iſlands, muſt ever praiſe God and Honour your Lordſhips Name and Memory.

One thing more, My Lord, was neceſſarie to the compleating of our happineſs; That as our civil broyles ended peaceably, ſo our Controverſies of Religion ſhould be decided in the like manner, and our Temple built up anew, like that of *Solomon*, without *any noyſe of Hammer or Ax, or*

any

any other tool heard about it. And it is known to all, and to thoſe very men, who I fear will at laſt be judged on all hands worthy to be called the *Sons of ſtrife*, how great and earneſt your Lordſhips endeavours have been, to bring all ſuch differences to an happy iſſue, nothing being more dear to your Lordſhip than the Peace of the Church. But as God when he had brought the Children of *Iſrael* into the promiſed Land, left amongſt them ſome of the old Inhabitants, to be as *Thorns in their ſides*; ſo it ſeemes he is pleaſed in his Wiſdome that ſome *Canaanites*, I mean ſome *Zelots*, ſhould ſtill remain in this Land whither he hath brought his people back, to be incentives to ſet us forward in well-doing. Nevertheleſs I conceive it the duty of all thoſe who love the peace of the Church, to contribute what they can to procure it. Hence it is, My Lord, that I have endeavoured to do ſomething that way, by ſhewing them who are not ſatisfied with our *Church-Government* and *Publick Worſhip by Law eſtabliſhed*, That they are the onely men in the

the World of all those that profess the Protestant Religion, who scruple to submit to the one, and joyn with us in the other; And that if they refuse to conform in all those things which are imposed by lawful Authority upon all the Members of the Church of *England*; they must likewise renounce the Communion of all other Reformed Churches, there being not one in all the World, but doth impose things of like nature, against which the same Exceptions may be made with as much reason; nay all and every one of those Ceremonies which are here imposed, being also imposed in one or other of the Reformed Churches beyond the Seas; and all and more, in some of them, which yet are not therefore accounted Superstitious in the judgement of other Churches which do not use the same.

Now, My Lord, many Reasons there are which have moved me to set forth this *Essay* of mine under your Lordships Patronage. First, I certainly know that any thing tending to Peace and Unity in the Church, is most welcome to your Lorship. Next, though

though I confeſs that it is too mean a thing to be offered to a Perſon in ſo high a Place yet that great Bounty and Kindneſs of your Lordſhip, whereof I have ſo often had experience beyond the Seas, being nothing altered now at home; And that Proſperity wherewith God hath bleſſed your Lordſhip, both in your Perſonal, ſo well deſerved Preferments, and in your Royal Alliance by that moſt accompliſhed Princeſs with one of the moſt Illuſtrious Princes under Heaven, having not rendred your Lordſhip in any thing more haughty or leſs acceſsible, but that you are ſtill the ſame to all your Servants; it might be thought an injury to your Lordſhip to entertain the leaſt doubt, that it would not be acceptable by reaſon of its meanneſs. But the chiefeſt Reaſon I have, My Lord, is this, that it being my intention to contribute ſomething towards the bringing of thoſe that ſtand yet at a diſtance from our Church, to a better underſtanding of her, and ſo to full Communion with her, I thought that I was to prefix no other name to my Work, but ſuch an one as might be well liked of them all; And ſuch is I

conceive,

conceive, or ought to be, your Lordſhips Name, unleſs they be the moſt ungrateful of all men. But I have treſpaſſed upon your Patience and againſt the Publick Intereſt, by detaining your Lordſhip ſo long, for which I crave your pardon, humbly deſiring leave to entitle my ſelfe thus publickly with all due reſpect,

MY LORD,

Your Lordſhips

Moſt humble and moſt obedient Servant,

JOHN DUREL.

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The words quoted out of one of Calvins *Letters*, In Anglicana Liturgia, qualem deſcribitis, multas video, &c. *no diſparagement to the preſent Book of Common Prayer of the Church of* England, p. 176. Calvin *made the Liturgie of* Geneva *as inoffenſive as poſſible to Papiſts, ſo that many of them uſe the Prayers thereof*, p. 180. *He ſayes of his own Liturgy and Reformation, that it is not perfect but only* tolerable, p. 181. Calvin *never ſaw our Liturgy, and ſpeaks of it upon the Information he had of the enemies thereof, wherefore he ſayes*, qualem diſcribitis, *which words are omitted by the Author of the Hiſtory of the troubles of* Frankfort, p. 182.

The way of ſinging Pſalms uſed by the Preſbyterians judged inept *by a National Synod of the Reformed Churches of* France, p. 183.

What opinion the Reformed and Papiſts abroad have of the Liturgie of the Church of England, p. 184.

Ludovicus Capellus *Divinity Reader at* Saumur *hath written a whole Treatiſe, wherein he ſheweth the* lawfulneſs, uſe, *and* neceſſity *of a* ſet Form *of* Liturgy *againſt the new invention*

vention of a Directory, *which the Presbyterians intended to introduce into the Church of* England, *and had a publick Dispute thereof in the Divinity School, where he defended our Book of Common Prayer as good and sound, against the Presbyterians, whom he calls froward, peevish, and superstitious*, p. 191.

What would be in all likelihood the judgement of a Council *of the Delegates of all the Ref. Churches, if called to decide the present controversies which the Church of* England *hath with some of her children*, p. 199. *Such a Council feigned & supposed to be called together; The Delegates whereof, for the Belgick Churches*, Bogermannus *the* Præses *of the Synod of* Dort, Ludovicus de Dieu, Andreus Rivetus, *and* Fridericus Spanhemius. *For those of* France, *Dr.* Peter du Moulin, *Monsieur* de l'Angle *the Father*, Mr. Drelincourt, Mr. Goyon, Mr. Daillé, Mr. Amyraut, Mr. Capel, Mr. Bochart *of* Caën, Mr. Bochart *of* Alençon, Mr. Vauquelin, Mr. Martel, Mr. Gaches, Mr. du Bosc. Mr. de l'Angle *the Son*, Mr. le Moyne, Mr. Morin, Mr. Daillé *the Son*, Mr. Rondelet. *For the Church of* Geneva, Calvin, Beza, Sadeel, Danæus, Diodati, Mr. Chabret. *For the* Palatinate, Hieronymus Zanchius. *For* Hessen, Mr. Fisher. *For the other Reformed Churches of* Germany, Martin Bucer. *For the* Switzers, Oecolampadius, Bullinger, Peter Martyr, Gualterus. *For the* Fratres Bohemi, Joannes Amos Comenius. *For the* Lithuanian *and* Polonian *Churches*, Johannes de Kraino Krainski. *For the* Hungarians *and* Transylvanians, *Dr.* Isaac Basire, p. 200.

Lay-Elders *supposed to be admitted into the Council. For* Geneva, Jacobus Lectius *and* Casaubon. *For* Holland, Salmasius. *For* France, *Dr.* Porræus. *For the* Reformed Churches *according to the confession of* Augsburgh, Philip Melancthon, *and* George *Prince of* Anhalt, p. 201.

Calvin *supposed to be chosen the* Præses, ibid.

All our present controversies comprehended in four general Quæres *propounded to them to be considered and decided, and their judgment required upon several peculiar uses, customs, and ceremonies of the Church of* England, *now most excepted against by some men, as the* Surplice, *the* Sign *of the* Cross, kneeling *at the receiving of the Communion, reading of the* Apocrypha, *keeping of Holy dayes*, bowing *at the naming of the name* Jesus, *the* Lenten Fast *before* Easter, *set Forms, Instruments of Musick in the Church*, ibid.

Joannes Amos Comenius, p. 202.

Martin Bucer, p. 215.

Peter Martyr. p. 239.

Hieronymus Zanchius, p. 252.

Bogermannus, p. 268.

Ludovicus de Dieu, Rivetus, Spanhemius, Peter du Moulin, Mr. de l'Angle *the Father*, p. 269.

Mr. Drelincourt, Mr. Goyon, Mr. Daillé *the Father*, p. 270.

Mr. Amyraut, p. 271.

Ludovicus

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***The* Liturgy *of the Church of* England *aſſerted in a Sermon Preached at the Chappel of the* Savoy, *before the* French Congregation, *upon the firſt day that Divine Service was there celebrated according to the* Liturgy *of the Church of* England.**

A View

A View of the

Government and Publick VVorſhip of God in the *Reformed Churches* beyond the Seas.

THE INTRODUCTION.

The Introduction into the following Treatiſe.

IT hath been obſerv'd by others as wel as by my ſelf, that thoſe who did not approve of the *Government* & *Publick Worſhip* of God *by Law eſtabliſhed* in the *Church of England*, and who have called themſelves by the name of *Preſbyterians*, and have been of late years ſo called by others, have alwayes pretended a *Conformity* with the *Reformed Churches* beyond the Seas; giving out, that the ſaid Churches are of the ſame judgement with them, as

touching these matters; That they blame the same things which they themselves find fault with in our Church; That no such things are practiced in any other Reformed Churches; And that the said Churches are no less zealous then they to have the Church of *England* Reformed after the pattern of their new Reformation here amongst themselves. And they have delivered this their Assertion with such confidence, that they have therein gained belief, not only from the simpler sort of their Disciples, but likewise from many of their Adversaries here in *England*, and from most of the Protestants abroad at first, till they were better informed; nay, to our amazement, themselves seem to have been so perswaded, though there is no such thing at all, as I shall undoubtedly make it appear by this following Treatise.

2. Through this their pretended conformity with Protestants in forraign parts, they endeavoured to get credit both abroad and at home. And the truth is, that for a time they missed not of their aim. But our Brethren of the Reformed Churches beyond the Seas have long since been undeceived by those whom God was pleased to disperse amongst them, during the late captivity of this Church, and usurpation of His Majesties Authority. Nevertheless divers of our English Brethren, and likewise some of the best and most obedient Sons of the Church of *England*, continue still in the same mistake. Wherefore I hope that by clearing it, I shall oblige them both, at least I shall displease neither. I speak of them both as being in one common error. For so indeed they are; but with this difference, that the *anctent Protestants* have been deceived by the *new Presbyterians*, and the Presbyterians have deceived themselves. As for the Protestants, they deserve in some measure to be excused; for who would not be apt to believe, that, *There is such a vast difference between the Book of Common Prayer of the Church of* England *and the Liturgies of all other Reformed Churches, as that it keeps them at a distance from us, and us from full Communion with them*; and that *all other Reformed Churches, though they use Liturgies, yet do not bind their Ministers to the use of them*; when so grave an Author as * *Smectymnuus*, that is, *several*

Πλανῶντες καὶ πλανώμενοι, 2 Tim. 3. 13.

* Sect. 2. q. 1, 2.

ſeveral worthy Divines of great note and fame in the Church of Chriſt, as * one of their own characteriſeth him, did affirm it for a moſt certain verity? And who could reaſonably doubt, that the Book of Common Prayer *had proved an offence to the Reformed Churches abroad*, and that it was aboliſhed, and the Directory ſet in its place, *to anſwer the expectation of other Reformed Churches* (and yet mark that *Smectymnuus* confeſſeth they have all Liturgies, and no Directory) when it was thus given out *by the Lords and Commons aſſembled in Parliament*, and by the Aſſembly of Divines ſitting at *Weſtminſter*? But as for either Lords and Commons, though aſſembled in Parliament, or an Aſſembly of Divines, though pretended to have been *choſen out of all the Kingdom*, to have delivered ſo manifeſt untruths (I beg their pardon for ſpeaking ſo plainly, and I proteſt I would forbear it, if I could expreſs my ſelf otherwiſe without prejudice to truth) and that in an *Ordinance*, and in a Preface to a *Directory for the publick worſhip of God throughout the three Kingdoms of* England, Scotland, *and* Ireland, I confeſs I know not what excuſe can be found for them. For they have done it either *knowingly* and *maliciouſly*, with a deſign to put a cheat upon the three Nations and the Chriſtian world; or *ignorantly* and by meer miſtake, believing that it was ſo indeed. I have more charity for moſt of them, then to ſuppoſe they did it knowingly and maliciouſly. And if they did it ignorantly, let others judge what blame they deſerve for ſo bold a preſumption, and what credit is to be given to what they ſay without good evidence.

* Mr. *Minton* in his Preface:

In the Ordinance for taking away the Book of Common Prayer, and in the Preface to the Directory.

3. Now to undeceive both them and others that have been miſled by them, (which is my only intention at preſent; though I am not out of hopes, and it is my moſt earneſt deſire, that God may ſend his bleſſing upon this my endeavour, to bring nearer one to another, thoſe that ſtand yet too far off, in part upon the aforeſaid untrue ſuppoſitions.) I will firſt report what *Conformity* other *Reformed Churches* have with this our *Reformed Church of England*, both in *Government* and publick *Worſhip* (which are the two Points in queſtion) according as I obſerved when I was amongſt them, or as I have

learned out of their publick Records and private Books, or heard from some members of the several Churches, which I will mention here, who are men worthy of credit for what they say.

Secondly, I will shew by the same evidences that in those things in which they differ from our Church, they do not condemn her, nor pretend we should rather conform to them then they to us: and that they never desired the abolition of our Church-Government, or of our Book of Common Prayer, but that they approve of both, and wish we may ever enjoy the benefit of both in peace and quietness; and that, besides the aforesaid evidences, by many private Letters written of late, by the most renowned, pious, learned Ministers that are now living in the *French* Reformed Churches, and at *Geneva*.

SECT. I.

Of the Conformity of the Reformed Churches beyond the Seas, with the Reformed Church of England.

The Reformed Churches that follow the confession of *Augsburgh*, have the same Ceremonies with the Church of *England*.

1. If we take for *Reformed Churches* those which follow the *Confession* of *Augsburgh*, as I see no reason but we should (the *French* Reformed Churches do I am sure, as to the points in controversie.) If, I say, we take those Churches for Reformed, we shall find amongst them the very same both *Government* and *Worship* in every particular, at which some are offended here amongst us. Nay they go far beyond us in many things of the same kind, which our Church hath thought fit to lay aside; and nevertheless a National Assembly of the Reformed Churches of *France* held at *Charenton*, *Anno* 1631. hath declared, that *there is neither Idolatry nor Superstition in their publick Worship.*

Subordination of Pastors in all the said Churches.

2. There is never a National Church amongst them, but hath *Subordination* of Pastors. In the *Imperial Towns* and other *Free States*, as *Strasburg*, *Ulm*, *Augsburg*, *Nuremberg*, *Hamburg*,

Hamburg, *Lubeck*, *&c.* and in all the Territories of the Soveraign Princes of *Germany*, *Saxony*, *Brandenburg*, *Lawenburg*, *Brunſwick*, *Luneburg*, *Baden*, *Onſpach*, *Mecklenburg*, *&c.* who have not the Title and Dignity of Kings, there are either *Abbots*, as in the Dukedom of *Wirtemberg*, who are the Superiors of a certain number of Churches, and who have a *Præpoſitus* over them all, who is as the Arch-Biſhop; or *Superintendents*, as in all the afore-mentioned States and Countries. Theſe Superintendents have the power of Ordination, as the Biſhops of the Church of *England* have; and they are accounted for no other then Biſhops, though they have but the Latine title of that Office. Of which I ſhall ſhew anon the reaſon, which is far other then ſome men do imagine. And in *Denmark*, *Sweden* and *Norway*, which are the only three Kingdoms, that have embraced the Auguſtan Confeſſion, they have *Biſhops* and *Arch-Biſhops*, both name and thing, as ſuiting beſt with *Monarchy*. And in ſome Biſhops and Arch-Biſhops.

3. As for the *publick Worſhip* of God, they have all of them *ſet Forms of Prayer*, not one excepted, ſome differing from ours, ſome being in a manner the ſame. They obſerve *Holy dayes*; they have *ſet Times* for faſting; they have very *magnificent* and *ſtately Buildings very richly adorned* for their *Churches*. They ſing not only *Pſalms*, but many *Hymns* and *ſpiritual ſongs*, whereof ſome were anciently uſed in the Church, and ſome are of *Luthers* own making: And they ſing them with *Organs* and other inſtruments of *Muſick*. They ſing *Anthems* in the ſame manner that we do. In many places they wear *Surplices* and other *Church-Ornaments*. They uſe the *Croſs* in Baptiſm; they receive the Communion *kneeling*. In fine, they have *Conformity* with us in all *Rites* of Divine Worſhip, and yet in all theſe no *Idolatry* nor *Superſtition*, according to the judgement of the *French* Reformed Churches. And I inſiſt the leſs upon it, becauſe I take it for granted; and becauſe thoſe of the Presbyterian perſwaſion will ſay perhaps that they did not intend to conform to them, but that they would rather have reformed them in all the ſaid things. Though it is well known their good friend Maſter *Duraus*, who hath been ſo often in *Germany*, ſometimes from the All of them have ſet forms.

the *Presbyterians*, ſometimes from the *Independents*, ſometimes from both, never moved any thing about their *Liturgies* and *Ceremonies*, when he propounded to unite them all as *Brethren* profeſsing the ſame Religion; approving, or at leaſt tolerating in them, thoſe very things (and ſome which according to their known principles, they muſt hold to be far the worſt) for which they have judged their Mother-Church worthy of that hard uſage ſhe hath received at their hands.

Subordination of Paſtors in the Reformed Churches more peculiarly ſo called.

4. But to ſpeak now of thoſe other Churches, more peculiarly called *Reformed*, with whom we agree in all *Doctrinals*, and indeed in the main both for *Diſcipline* and *Rites*, notwithſtanding ſome ſmall things in which we differ, as all National Churches do one from another. For I do not know any two, unleſs it be perhaps them of *England* and *Ireland*, which are alike in all things. I have obſerved that as ſome Gentlemen in *France*, when they have put all their titles and petty *Signories* after their name, uſe to adde an *&c.* as if they had many more; ſo the Presbyterians, I ſuppoſe by a meer miſtake, not out of any bravery, when they have reckoned the Reformed Churches of *France*, *Holland* and *Geneva* (which are the only Churches they can pretend any right to beyond the Seas, though with leſs reaſon then they believe, as ſhall appear) they uſually add their *&c.* Nay ſome out-going the *French* Gentlemen, or following the *Cadets* of great houſes (who uſe to take their eldeſt brothers titles, though they enjoy nothing by them) as of late he that hath written the *Preſbyterian Apology*, have added the *Churches of Switzerland*, as being of their ſociety, againſt all reaſon. For it is known of all who have enquired after it, that in the *Proteſtant Cantons of Switzerland*, there is a Subordination amongſt their Miniſters, *viz.* *Superintendents*, *Paſtors*, and *Deacons*. And ſo in all other Reformed Churches in the *Palatinate*, in *Heſſen*; in the *Elector of Brandenburg his Dominions*, as well amongſt them whom they call *Calviniſts* as amongſt the *Lutherans*; in the Princedom of *Anhalt* in the City of *Bremen*; in *Poland*, and in the great *Dukedom of Lithuania*, &c. No *Miniſters* in any of theſe Churches ought to be ordained, according to their

Mr. *Corbet.*

Diſcipline,

Diſcipline, without the *Inſpector* or *Superintendent*; and in ſome, the *Superintendent alone* gives the impoſition of hands, without the aſſiſtance of other *inferior Miniſters* (though called before to have a part in the examination) which is a thing that the Biſhops of the Church of *England* never do, but always call ſome of the inferiour Clergy to lay hands with them on the ordained Miniſter. And in thoſe Countries where the Churches are ſo numerous, as to have many Superintendents and Inſpectors, they have their *Superintendents* and *Inſpectors General*, who are as our Arch-Biſhops, for Orders ſake.

Superintendents in effect the ſame with Biſhops.

5. And let no man tell me here that theſe Superintendents are not Biſhops. For though they have not perhaps ſo ample Revenues as ſome Biſhops of the Church of *England*, becauſe they do not live in ſo wealthy Countries as this, and under ſo potent and ſo liberal Princes as our Soveraign; or becauſe ſome ſacrilegious hands have ſhared with them; or becauſe the Romiſh Biſhops enjoy, if not all, yet the greateſt part of Church-lands; as for example at *Strasburg* and at *Baſil*: Nevertheleſs they have all that which is eſſential to the Functions of true Biſhops, *viz.* the power of *Ordination*, and *Juriſdiction*. Nothing is done without them, and great reſpect is had to them. I remember that being at *Baſil* not long agoe, the Superintendent of the Churches of that City and the Territory thereof, was called by the Miniſters who were far elder (for he is not forty years old) *Reverendus Dominus Antiſtes*, as he is indeed worthy of great reſpect, having been choſen very young for his great worth and learning.

No averſion againſt the name of Biſhops in the Reformed Churches.

6. Neither is it out of any *averſion* to the name of *Biſhop*, that they are called by another (which is wholly the ſame in ſignification, that of *Biſhop* being *Greek*, and found in original Scripture; and that of *Superintendent* being *Latine*, and only found in Tranſlations.) But it is, as I have been told by ſeveral of them upon the queſtion, becauſe in many Cities where they have Superintendents, there are alſo Romiſh Biſhops, which being great Princes, would not ſuffer any to take the ſame title with them. As in thoſe two Cities I named now; The Arch-Duke *Leopold*, who is the Emperors own

own Uncle, being at preſent Biſhop of the one; and the Biſhop of the other being Prince of the Empire by his place. And to ſhew that they have no adverſeneſs to the name of Biſhop, *Oecolampadius*, who reformed the City of *Baſil*, is ſtyled *Biſhop of that Church* upon his Tomb, of which *Bellarmine* himſelf was an eye-witneſs in his time much againſt his will.

Bellarm. de Notis Eccleſ. l. 4. c. 8.

Biſhops in ſeveral Reformed Churches both name and thing.

7. But what need I alledge any other argument to prove that the Reformed Churches abroad are not averſe to Biſhops either thing or name, then this one, that the *Hungarian* and *Tranſylvanian* Churches held commonly by all other Proteſtants to be as pure and as Reformed as any whatſoever, are divided into *Dioceſes*, the Rulers whereof are *Biſhops*, as here in *England*, and are commonly ſo called without the offence of any other Reformed Church: every one of their Biſhops hath under him many *Seniors*, as they call them, not Lay Elders, but as a kind of *Suffragans*; or perhaps as the *Chorepiſcopi* of the ancient Church; or in manner as our Arch-Deacons here in *England*, except that they have power of Ordination, ſo that their Biſhop is properly an Arch-Biſhop. And theſe *Seniors* have under them between twenty and thirty Churches, ſome more, ſome leſs.

8. This Epiſcopacy begun in the ſaid Churches with Reformation, and although they have had their *Diotrephes*, as well as the Church of *England*, who becauſe they loved to have the firſt places, endeavoured to overthrow their lawful Superiours by riſing up againſt Epiſcopal *Government*, yet God was pleaſed to preſerve it among them until this time. It was attempted in that part of *Hungary* that belongs to the Prince of *Tranſylvania* in the year 1613. *Lucas Hodaci* being then Biſhop, the ſixth they had ſince Reformation. One *Emericus Vifalvi* roſe up againſt Epiſcopal Juriſdiction, and troubled much the peace of thoſe Churches, who thereupon requiring the judgment of *David Paræus*, then Profeſſor at *Heidelberg* in the Palatinate, received a notable Epiſtle from him, in confirmation of their *Epiſcopacy*, and condemnation of the Schiſmatical fellow, who being delivered over to the ſecular power, died in priſon. *Tranſylvania* it ſelf was likewiſe troubled with dividing ſpirits, who having been corrup-

corrupted here in *England* where they lived during the late troubles, did fiercely attempt a change in Church Government, *Anno* 1653. and the years following: But the moſt Illuſtrious Prince *George Rakoczi* the ſecond, who was no leſs learned then valiant, knowing what ſad events had followed the like beginnings in theſe Kingdoms, did vigorouſly oppoſe their deſigns. And it is very obſervable, that not long before by a ſingular Providence, that worthy Son of the Church of *England*, Doctor *Iſaac Baſier* Prebend of *Dureſme*, and Arch-Deacon of *Northumberland*, was intruſted with the Divinity Chair in the Schools; who joyning his learning with the Princes authority, did contribute very much to the defeating of the Plot, having had many Diſputations with the Schiſmaticks, both in Writing and in the preſence of the whole Court, as well as in the publick Schools, and ſpecially in the Synod held *Anno* 1657. at *Maroſvaharheli*, where no leſs for the credit of our Church then for his own, he had the honour to be Preſident. But again *Anno* 1659. When *Achatius Barcſyai*, the great Rebel (who ſold Prince *Rakoczi* his lawful Maſter, unto the *Turks*, ſwearing to deliver him up unto them) had ſubjected almoſt all the Country, the Innovators brake out anew againſt Epiſcopacy; and the Tyrant to ingratiate himſelf with the multitude, did give his conſent to erect *Presbytery*, a very conſiderable part of the Clergy for fear or favour, being drawn into the Faction. Yet notwithſtanding they prevailed thus far, the Nobility joyning with ſuch of the right Clergy as ſtood for the ancient Government, it was and is maintained until this day. But of all this and many other remarkable paſſages pertaining to the ſame Subject, we are to expect a better account of the learned Pen of the worthy Doctor, unto whom I muſt acknowledge my ſelf a Debtor, not only for moſt of theſe particulars, which I had before, but by publick fame, but alſo for many obſervations in this Treatiſe, ſome of which he hath confirmed according to the information I had from other hands, and ſome he hath imparted anew. Onely before I proceed any further, I'le mind the Reader to obſerve how the ſpirit of diviſion is like himſelf in every place, and how

Epiſcopacy hath the ſame friends and the ſame enemies, in *England* and in *Tranſylvania*. *The rude multitude*, a great, but the *worſt part of the Clergy*, and open *Rebellion*, againſt it: The *Prince*, the *Nobility*, the *beſt* and *learnedſt part of Church-men*, and *Loyalty* for it.

Canonical obedience ſworn to Biſhops.

9. I muſt not forget to obſerve that in the ſaid Churches the inferior Miniſters ſwear *Canonical obedience* to the *Biſhop*, and to the *Seniores* their *Ordinaries*. I think it will be ſome ſatisfaction to the Reader to ſee here the form of the *Oath* at length and *in terminis*, as it is ſet forth in the *Book of Canons* of that part of *Hungary* which conſiſteth of the Counties of *Moſonien, Poſenien, Comaromien, Nitrien, Barſien*, and others; agreed upon in one of their general Synods, *Anno* 1623. and Printed at *Papai, Anno* 1625. The Latine words are in the Margent, which I tranſlate thus. *I* N. N. *ſwear before the living God, the Father, the Sonne, and the Holy Ghoſt, and before his holy Angels, and in the preſence of this holy Synod, that in the Function of the Sacred Miniſtry, which at preſent with the greateſt reverence I receive from you the Miniſters of God, and the moſt faithful Diſpenſators of his myſteries, I ſhall preach the only Catholick Faith contained in the Canonical Books of the Prophets and Apoſtles, according to the expoſition of our Helvetick Confeſſion; I ſhall alſo faithfully obſerve the Canons of the Church; that I ſhall yield unto the Biſhop and the Seniors all due obedience, as being my Superiours; Laſtly, that I ſhall adorn this my vocation with holineſs of life, and that I ſhall give no ſcandal unto any by ill manners. That all theſe things I ſhall endeavour to perform according to the grace and ſtrength given me from God; So help me God, the Father, the Sonne, and the Holy Ghoſt.*

Ego N. N. juro coram Deo vivo, qui eſt Pater, Filius, & Spiritus Sanctus, & coram ſanctis ejus Angelis, & in præſentia Sanctæ hujus Synodi, quod in Functione ſacri hujus Miniſterii, quod nunc à vobis ſervis Dei, & myſteriorum ejus diſpenſatoribus fideliſſimis ſumma cum reverentia accipio: ſolam *fidem* Catholicam, libris Canonicis Prophetarum & Apoſtolorum comprehenſam, ſecundum expoſitionem Helveticæ noſtræ Confeſſionis prædicaturus, Canones item Eccleſiaſticos fideliter obſervaturus, Epiſcopo & Senioribus tanquam Superioribus meis debitam obedientiam præſtiturus, denique vitæ meæ, Sanctimonia vocationem hanc ornaturus, ac malis moribus neminem ſcandalizaturus ſum. Hæc omnia, quod pro gratia, & viribus divinitus mihi datis efficere contendam; Sic me Deus adjuver, Pater, Filius & Spiritus Sanctus. *Amen. Canon. Eccleſiaſtici Synodi Comiathinæ, in Hungaria. Claſſ.* 3. *Can.* 8.

10. I

10. I cannot forbear to transcribe in this place another Canon of the same Synod, by which the Reader may know whence they derive the Subordination of Pastors among them; which I do the rather, because the said Book of Canons is very scarce to be had, and I believe that there are few other Copies in *England* besides that one which was brought lately out of *Transylvania* by Doctor *Basier*. The aforesaid Canon runneth thus. *Whereas the Apostle* Paul *numbreth certain degrees of such as are bound to rule and govern the Churches, and saying himself,* Eph. 4. 11. *He hath given some to be Apostles, some to be Prophets, some Evangelists, some Pastors, some Doctors for the perfecting of the Saints, for the work of the Ministery, for the edification of the Body of Christ, &c. And that the same Apostle,* 1 Tim. 3. Tit. 1. *doth mention Bishops and Presbyters; we also do acknowledge in our Churches these Orders and Degrees, in so much that we have certain Biskops, as also Presbyters, eminently so called, or Seniors, who ought to govern with certain Laws, the other Ministers of God and Pastors of Churches, so called in Scripture phrase.*

Subordination of Pastors acknowledged to be of Apostolical institution.

Cum Apostolus Paulus certos numeret gradus eorum qui regere & gubernare tenentur Ecclesias, & ipse inquiens, *Eph.* 4. 11. Dedit alios quidem Apostolos, alios vero Prophetas, alios autem Evangelistas, alios autem Pastores, alios Doctores ad instaurationem Sanctorum, in opus administrationis, in edificationem corporis Christi, &c: Ac idem Apostolus, alibi, 1 *Tim.* 3. *Tit.* 1. Episcoporum & Presbyterorum meminerit; nos quoque in Ecclesiis nostris hos ordines vel gradus ita agnoscimus ut certos habeamus Episcopos, Presbyteros item eminenter sic dictos seu Seniores, qui cæteros Dei Ministros & Ecclesiarum Pastores Scripturæ phrasi sic vocatos, certis legibus regere debeant. *Ibid. Claff. Con.* 2.

11. To these Churches that have Bishops, both name and thing, I must adde the Churches of the *unity of the Bohemian Brethren* (as they call themselves) who having Reformed the Christian Religion from Popery, above two hundred years ago, have always since had Bishops, both name and thing, until their last calamity which hapned about five years since, some of them being yet alive. And here I may not omit (though it had been doubtless observed by others before) to relate how sollicitous they were to have lawful Bishops over them. After a long time of persecution from them who were addicted to the *errors* and *superstitions* of the *Roman See*; they resolved to quit all whatsoever they had,

and retire into the woods and mountainous places and holes of the earth, that they might ſerve God with a good Conſcience, and there keep themſelves out of the way of their perſecutors. But nothing ſo troubled them in this their ſad condition, as when they thought, that they might come to want a lawful Miniſtry, after thoſe faithful Miniſters who took then the care of their ſouls, were deceaſed. For to expect till ſome that had the *Romiſh Ordination*, ſhould come to them for the Goſpels ſake, was but a very uncertain hope; Therefore it was thought meet by them to ſettle an Ordination among themſelves, and whileſt there were yet alive amongſt them ſome men in Orders, that they ſhould give *Ordination* to others, and theſe to others again from time to time, that there might be a *ſucceſſion* of Miniſters preſerved. But though they were thus enclined, yet doubts and fears did ariſe in their minds, *whether ſuch an Ordination, by which a Presbyter and not a Biſhop, ſhould create another Presbyter, would be lawful; and how they ſhould be able to maintain ſuch an Ordination as well againſt others, when oppoſed, as to their own people, if by them queſtioned.* At laſt after the anxious deliberation of ſome years, there met *Anno* 1467. out of *Bohemia* and *Moravia* about ſeventy men of chief note among them, who having offered up unto God their hearty Prayers with many tears, that it might pleaſe him to ſhew whether he liked their deſign, and whether it was a fit time for the proſecution of it, they reſolved to enquire of the will of God by caſting Lots. Wherefore they choſe out of themſelves by plurality of Votes, nine men whom they judged moſt fit to be made Miniſters; and having called in a Child, who knew not what they were about, they gave him twelve ſmall pieces of Paper wrapt up, to give unto the nine elected men, each of them one. Of theſe twelve nine were left *blanck*; and in three of them only was written, *E S T*, *It is*, viz. the will of God which they deſired to know. Now it might have ſo hapned that every one of the nine ſhould have had a *blanck* given him, without any thing written on it: which would have been taken for a ſign of Gods denial. But it came to paſs that the three written Notes were delivered to three

Quaſſabat animos metus, an ſatis legitima foret ordinatio, ſi Preſbyter Presbyterum crearet, non vero Epiſcopus? Et quomodo talem ordinationem, ſi his moveatur, defenſuri eſſent, ſive apud alios, ſive apud ſuos? *Commenius in Fratr. Bohem. hiſtoria Sect. 59. quam Vide.*

three of them, *viz. Matthias Kunwaldius, Thomas Prelaucius,* and *Elias Krenovius,* the first a very *Pious,* the second a very *Learned,* the third a very *Active* man, all three very worthy persons, though each of them in a several way. Great was the joy of the whole company to see the Lots so happily fallen; and the three elected Ministers were received by the rest of their Brethren, as if they had been sent down from Heaven to them; But they were still at a stand about their Ordination, till they heard that there were some of the *Waldenses* upon the confines of *Moravia* and *Austria,* whither they were fled for conscience sake. Thither they sent one *Michael Zambergius,* a Minister, with two others, to acquaint them with their condition, and with what passed among them about the election of their Ministers; and having found *Stephanus* their Bishop, after they had imparted to each other their sufferings, and declared their Faith and Doctrine, the said *Michael Zambergius* with his two Collegues were consecrated Bishops by *Stephanus* and another Bishop, with some Ministers whom they called and joyned with them in that work, and so returned home with Episcopal power; which was by them transmitted to their Successors until this day.

12. As for the Churches of *Geneva,* and the others that have an equality amongst their Ministers, I shall make it appear in the second Section, that they are no enemies to Episcopal Government. The *French Churches* I am certain are so far from any averseness to it, that they rather wish they were in a condition to enjoy that sacred Order, and to reap the benefit that may come to the Church of God through the same; all understanding men amongst them saying plainly, That *if God Almighty were pleased that all* France *should embrace the Reformed Religion, as* England *hath, the Episcopal Government must of necessity be established in their Churches*; as now the equality of their Ministers, is for many reasons found the fittest in the low condition they are in at present.

Set Forms of Prayer and Liturgies in all Reformed Churches, not one excepted.

13. Now for things pertaining to the outward Worship of God; though the *Lords and Commons* assembled in Parliament were pleased to say in their Ordinance for abolishing the

the Book of Common Prayer of the Church of England, that they did *take it away, and ſet the Directory in its place, to reform this Church according to the example of the beſt Reformed Churches*; let all the world know that *there never was, nor is yet, any one Reformed Church that hath only a Directory, and not a Book of Common Prayer, for the publick Worſhip of God*: Thoſe Reformed Churches according to the example of which they pretended to reform the Church of England, being mere *Chimeras* and *Ideas*; which, like the *Utopia* of Sir *Thomas More*, never exiſted but in their brain. For take this for a moſt certain truth, that *all the Reformed Churches beyond the Seas, not one excepted*, have *ſet Forms of Prayer*, and for the *Adminiſtration of Sacraments*, for *Marriage*, &c. If thoſe for the undeceiving of whom I write, know any one that have no ſet forms for theſe things, let them name it, and I will confeſs that I have been deceived my ſelf, and ſhall acknowledge my ſelf beholden to them for that favour. I do not ſpeak this only by conjecture; for I have either uſed their ſet forms my ſelf, being a Miniſter amongſt them during the time of my baniſhment; or I have ſeen them in print, or have had them in writing tranſlated into Latine out of their ſeveral Languages, or have been ſo informed by divers Members of the ſaid Churches upon my enquiring. If there be any man that doubts of this, let him uſe the ſame means, and he will know the truth; unleſs he be pleaſed to expect a while, till I ſet forth a collection of the ſeverall Liturgies of all the Proteſtant Churches, as I intend to do, God willing, as ſoon as I ſhall have it perfect, to ſave him and others that labour, and to force all them who have been the greateſt deſpiſers of the Liturgy of the Church of England, if they have any freedom of judgement left, and if they will but take the labour to compare it with the Liturgies of other Reformed Churches, to confeſs that, *If any one muſt be the pattern for others to be Reformed by it, there is none that can challenge that advantage with ſo full right as that of the Church of England.*

14. If there be any that are not pleaſed to give credit to this report of mine, of the *general uſe* of Liturgies and ſet forms

forms in all Reformed Churches, I will produce here for their greater ſatisfaction an eminent witneſs, that ſhall depoſe the ſame: and that is the learned and famous *Lodovicus Capellus* late Miniſter, Divinity Reader, and Profeſſour in Hebrew at *Saumur*. After he hath ſpoken of the abuſes and ſuperſtitions that corrupted the publick Liturgy of the Church, *But*, ſayes he, 140. *yeares agoe, when the ſeparation was made from the Church of* Rome, *and that the Chriſtian people coming out of* Babylon *did caſt off the Popes tyranny, the ſacred Liturgy was purged of all that Popiſh Superſtition and Idolatry, and all ſuch things as were overburthenſome, or which did contribute but little or nothing toward the edification of the Church. And ſo were framed and preſcribed in ſeverall places divers ſet forms of holy Liturgies by the ſeveral Authors of the Reformation that then was, and thoſe ſimple and pure in* Germany, France, England, Scotland, *the* Netherlands, &c. *differing as little as poſſible from the ancient ſet forms of the Primitive Church: Which ſet forms the Reformed have uſed hitherto with happineſſe and profit, each of them in their ſeveral Nations and Diſtricts: Till at laſt of very Late there did ariſe in* England *a froward, ſcrupulous, and over-nice (that I ſay, not altogether ſuperſtitious) generation of men, unto whom it hath ſeemed good for many reaſons, but thoſe very light and almoſt of no moment at all, not only to blame, but to caſhire and aboliſh wholly the Liturgy uſed hitherto in their Church, together with the whole Hierachical Government of their Biſhops, inſtead of which Liturgy they have brought in their Directory, as they call it, &c.* I will bring in the reſt in another place. In mean while the Reader may obſerve by the way. 1. That all Reformed Churches have Liturgies, 2. That the Liturgy of the *Church of England* is judged by this great man, not only *ſimple*, and

Verum ubi ante 140. annos facta eſt à Romana Eccleſia diſceſſio, & populus Chriſtianus è *Babylone* egrediens ſubduxit ſe pontificiæ tyrannidi, à Reformationis, quæ tum facta eſt, authoribus repurgata eſt Liturgia ſacra ab omni illa ſuperſtitione & idololatria Papiſtica; eaque omnia ſublata ſunt quæ nimium onerоſa & operoſa erant, vel parum aut nihil omnino ad Edificationem Eccleſiæ facibant: atque ſic tum paſſim variæ a variis Reformationis authoribus conditæ & præſcriptæ ſunt *S.* Liturgiæ formulæ, ſimplices & puræ, in *Germania, Gallia, Anglia, Scotia, Belgio, &c.* quam minimum fieri potuit ab antiquis formulis Primitivæ Eccleſiæ abſcedentes, quibus hactenus Reformati quique in ſua gente & diſtrictu felicitur & cum fructu uſi ſunt. Donec tandem nuperrimè exorti ſunt in *Anglia Moroſi, ſcrupuloſi, & delicatuli* nimium (nè *ſuperſtitioſi* planè dicam) homines, quibus Eccleſiæ ſuæ hactenus uſurpata Liturgia viſa eſt multis, ſed *leviſſimis* nullíuſq; penè *Momenti*, de cauſis, non improbanda ſoluùm, veùm etiam planè abroganda, & penitus unà cum toto Epiſcoporum hierarchico regimine abolenda & obliteranda, in cujus locum Directorium ſuum, quod vocant, ſubſtituerunt, &c. *Lud. Cappell. Theſ. Salm. Th. de Liturg. part. 3. Theſ. 6. & 7.*

pure,

pure, and *free from all Popiſh Superſtition and Idolatry*, but alſo *from all ſuch things as were over onerous* and *troubleſome*, or *which did contribute but little to the edification of the Church*, as well as the Liturgies of other *Reformed Churches*. 3. If thoſe Liturgies ought to recede as little as poſſible from that of the Primitive Church, as he doth intimate, undoubtedly the Liturgy of the Church of England is the beſt and moſt perfect of them all, as coming neareſt unto it. 4. That of all them who call themſelves *Reformed*, the *Presbyterians* are the *firſt* that ever *left the uſe of ſet Forms of Prayer*. 5. That the many reaſons for which the *Presbyterians* have rejected the *Book of Common Prayer* are *very light* and *almoſt of no moment at all*. And laſtly, that as for the *Presbyterians* themſelves, (who are the known Authors of the Directory) they are in his judgement a *froward*, *peeviſh*, and *ſuperſtitious generation of men*. And I am afraid that too many of them will be found of that ſort of men whom he calls *furious* and *mad*, for rejecting all uſe of ſet forms of prayer.

Hoc alii furioſi & inſani addunt, non licere ullâ verbis preſcriptis conceptâ formulâ in precibus, tum publicis in conventu ſacro, tum privatis domi, uti, &c. *Ibid.*

15. But what if they have all ſet forms? *Though they uſe them, they do not bind their Miniſters to the uſe of them.* So ſaith *Smectymnuus*. Which if it were ſo, it would amount but to thus much, that though *they have no law, they do of themſelves the things which are of the law, and are law to themſelves.* And it were to be wiſhed that *Smectymnuus* and his followers would do the like; that they *having a law*, would not be *tranſgreſſors of the law*, and by ſo doing *cauſe the good name of God to be blaſphemed* among the common enemies of Proteſtants. I would at leaſt that they ſhould leave their pretenſe of conformity with thoſe Churches, which being ſuppoſed that they are not bound to uſe ſet forms, yet *uſe them alwayes*, whereas *Smectymnuus* and all *Smectymnuans* being bound moſt of them by oath to uſe ſet forms, *never uſe them*. But *Smectymnuus* is miſtaken. And if he had had better information, I doubt not but he would have ſpoken otherwiſe. And better information he might have had eaſily, if he had been pleaſed to ſpare two couples of the letters that make his name; one to peruſe the *Rubriks* of thoſe Liturgies, the uſe of which is queſtioned; and the other, to goe beyond the Seas in perſon to

Set Forms to be alwayes uſed.

SMECTYMNUUS *is a feigned name made up of the firſt letters both of the Name and Surname of five ſeverall Miniſters.*

to ſee and to hear what is done there; that by the practiſe (which is the beſt Commentary upon Rubriks) he might better underſtand than he doth the meaning of thoſe few he quoted. For he taketh it for certain that the Miniſters of the Reformed Churches of *France* do not uſe alwayes their ſet forms, and that they are not bound to the uſe of them, becauſe one of the Rubriks of their Book of Common Prayer ſaith, that *upon Sundays in the morning, the following form is commonly uſed.* Whereas the meaning of it is, as the conſtant and uniform practiſe doth ſhew, that *it is to be alwayes uſed and no other.* This I can ſpeak with confidence: for I was above eight yeares a Miniſter in one of the ſaid Churches; and though my occaſions have called me into moſt Provinces of that Kingdom, and that I have been preſent many times in ſeveral of their *Synods*, I am certain I have alwayes uſed their ſet forms, not only becauſe I was willing ſo to do, but alſo becauſe I was bound to it by their *Injunctions.* I have ſeen their other Miniſters do the like; and I am ſure it is impoſed upon every one of them to uſe the ſame. And if any one ſhould happen to be ſo unwiſe and ſo peeviſh as to blame and reject them, or ſo ſelf-conceited with his gift of prayer as to preſume to begin Divine Service with an extemporary Confeſſion of ſins, or an other kind of prayer of an hour long, inſtead of that ſhort one which they uſe *alwayes, and no other,* it would not be ſuffered. Witneſs that which happened lately at *Geneva*, in the *Germane* Church there. A *Tigurine* Miniſter who was ordered to preach to that Congregation, being obſerved not to rehearſe the Creed after all the Morning prayer, as the cuſtom is with them, was preſently queſtioned for it. By which you may ſee that the Church of *Geneva* is as ſtrict for the uſing and impoſing of her ſet forms as the Church of *England* ever was. And before I end this Section I will produce one of the Canons of the French Reformed Churches, by which all ſuch as queſtion the uſe of the ſet forms of their Liturgy, and who will not reſt ſatisfied after a fair hearing, ought to be excommunicated. Nay, they are ſo far from affecting a variety of new conceived prayers every time they pray, that though they

In his Vindication of the anſwer to the humble Remonſtance.

have liberty by one of their Rubricks to uſe what words they pleaſe in that prayer which is to go immediately before the Sermon, in which they ought not to expatiate, as the uſe is here among ſome men, but only to call for Gods bleſſing upon their preaching; there is not one Miniſter in all *France* but hath made unto himſelf a ſet form, which he uſeth alwayes, and no other. Now beſides what I have already ſaid of the practiſe of the ſaid Churches, I may produce the teſtimony of a man of great worth and fame amongſt them, the Learned and Eloquent *Monſieur Martel*, Miniſter in the Church of *Mont-Alban*, and Divinity-Reader in the Univerſity; who in a Letter I received from him, about a year agoe, after he had teſtifyed his joy for the moſt happy Reſtauration of His Majeſty, being ſolicitous alſo for our Church, hath theſe very words you read in the margin, which I tranſlate thus; *I wonder to hear that ſome are found in* England *that are altogether averſe from any ſet forme of Liturgy to be obſerved generally one and the ſame in all the Kingdom. Among us it is no where permitted to reject the uſe of that Liturgy which was made by* Calvin, *&c.* There will be no other place fitter for what followeth in the ſame letter.

Miramur autem ſi (quod fertur) utique reperiantur in Anglia, qui prorſus abhorreant ab omni exemplari Liturgiæ forma, quæ una ſit & eadem apud omnes in eodem regno. Nobis ſanè nullibi par eſt illius uſum abjicere quæ à *Calvino* uiit adornata, &c.

Calvin for impoſing of ſet Forms.

In the Vindication of the anſwer to the Humble Remonſtrance.

16. Now both in *France*, and at *Geneva*, and likewiſe in *Holland*, (where there are alſo ſet forms preſcribed and alwayes uſed, notwithſtanding the *vel dictante ſpiritu*, quoted out of the Canons of their National Aſſemblies, which hath only relation to ſome peculiar occaſions) they do but follow the judgement of Mr. *Calvin* in this their impoſing of ſet forms. Theſe are his words in his Epiſtle to the Duke of *Somerſet*, Lord Protector of *England* in King *Edward* the 6th. his Minority; *As touching the form of Prayers and Ceremonies of the Church, I approve very much that it be ſet, and that*

Quod ad formam precum & rituum Eccleſiaſticorum, valde probo ut certa illa exſtet, à qua Paſtoribus diſcedere in functione ſua non liceat, tam ut conſulatur quorundam ſimplicitati & imperitiæ, quàm ut certiùs ita conſtet omnium inter ſe Eccleſiarum conſenſus; poſtremò etiam ut obviàm eatur deſultoriæ quorundã levitati, qui novationes quaſdam effectant. *Calv. Epiſt. ad Protect. Angl.*

it

it be not lawful for the Ministers to recede from it in their function; as well to help the simplicity and unskilfulnesse of some, as that the uniformity of all the several Congregations may better appear; and finally that the desultory and capricious lightnesse of such as affect novelties may be encountred and stopped. Let the impartial Reader judge now, whether *Smectymnuus* were well informed, when he said, that the Reformed Churches do not bind their Ministers to the use of set forms; and whether he apprehended well the meaning of the Rubrik for the order of Morning prayer upon Sundayes in the French Liturgy, the Author whereof is *Calvin* himself, who doth not think it lawfull for the Ministers to recede from set forms. And if *Calvin* were now living at *Geneva*, and that the King should do him the same honour that he received from the Duke of *Somerset*, what answer doth *Smectymnuus* think that he would make upon the question, *Whether there must be an uniformity in the Church of* England, *and whether set forms, ought to be prescribed from which it should not be lawful for Ministers to recede in their function?* Specially if he were well informed of what hath passed here among us, since the counsel he gave to the Protector was rejected, and the set forms of Common Prayer aboliſhed. Certainly unless *Calvine* were as much changed from himself, as they who pretend, against all Justice and Reason, to be his followers, are far from being such, he would answer, VALDE PROBO, *I approve it very much:* And, as he saith in the same Epistle,* *Statam esse oportet*, &c. *There must be an established form for the celebration of Sacraments, and likewise of Common Prayer, to help the weaknesse of the unskilful, to encounter and to stop the caprices and the desultory levity of the lovers of novelties, and to make an uniformity appear in all Congregations of the Land.* Another thing I find in *Calvin*, which sheweth how much he was for *imposing* and using of *set forms*. † There was besides the War, a mighty Plague that infested *Germany*, the effects whereof were so sad, that the City and Church of *Geneva*, out of their Christian Charity and tender compassion, resolved to have a solemn day of Humiliation in behalf of that poor Country, to avert Gods wrath from it. Whereupon a *set form* for the work

* Statam esse oportet Sacramentorum administrationem, publicam item precum formulam, *Ibid.*

† Quoniam pestis in Germania sæviebat & altera ex parte bellum, fecit ut supplicationes extraordinariæ decernerentur. *Precationes* quibus in iis uterentur conscripsi. *Calv. Epistol. l. p. 585. Edit. Genev.*

of that day, was made by *Calvin*, to be uſed by the other Miniſters of the Commonwealth, as well as by himſelf, juſt in the ſame manner as is uſual in this Church and Kingdom upon like occaſions. And here again, judge what opinion *Calvin* would have had of thoſe here among us, who deſpiſe ſuch impoſed *ſet Forms* by *lawful Authority*, upon ſolemn days, and chuſe rather to venture upon their pretended gift of Prayer; impoſing that upon the Congregation, which they will not have impoſed upon themſelves.

17. Before I leave honeſt *Calvin* (for ſo I ſuppoſe I may call him without offence to any man that is not a lover of novelty and deformity in the Church; ſpecially if I paſs my word for him, as I do moſt confidently, that he ſhall ſhew himſelf anon as right for *Epiſcopacy* as he hath done for *ſet Forms*, and that he ſhall give ſatisfaction for the word ſuppoſed by *Smectymnuus* to be ſaid by him, namely, againſt our *Common-Prayer-Book*, and to be a great blemiſh put upon it.) I muſt not forget that in his Liturgy he enjoyned, and uſed himſelf when he preached, the *Bidding of Prayer*. The Injunction thereof is at the end of the Rubrick, before the Prayer which is always to be ſaid after Morning Sermon, in theſe words, *When Sermon is ended, the Miniſter after the exhortations to pray*, (which are the ſame with the Bidding of prayer) *ſhall*, &c. And if any one hath a mind to ſee how he did uſe it himſelf and obey his own Law, let him but look at the end of his Sermons upon *Job*, which are very common, and there he ſhall find it as I ſay. There is yet another thing *impoſed* in the Church of *Geneva*, I ſuppoſe by *Calvins* Order, or at leaſt his approbation, which I muſt take notice of here, before I go any farther; and that is, their *proper Pſalms*, not only for *Sundays*, but alſo (which ſome here would take for groſs ſuperſtition, for *certain hours* of the day: ſuch a Pſalm being appointed to be ſung after the Bell hath tolled the firſt time; ſuch another after it hath tolled twice, &c. and this for Morning and Evening Service.

The Bidding of Prayer uſed by Calvin.

See the Pſalms in French Meeter printed for the uſe of the Church of Geneva.

18. In other Reformed Churches, as in thoſe of the *Palatinate*, of *Heſſen*, *Poland*, *Lithuania*, *Hungaria*, *Tranſylvania*, and indeed in moſt, they have the *Goſpel* and *Epiſtle of the day*, which are

are always read according as they are appointed, in ſome places at the Communion-Table, as ſhall be obſerved; and the Text for the Sermon is uſually, and by ſome alwayes, taken out of them, as thouſands of Printed Sermons do clearly teſtifie. But of this anon more at large.

The Kirk of Scotland uſed the Book of Common-Prayer at the beginning of Reformation.

19. And here I muſt not forget to impart the information I had of the ſtate of the Church of *Scotland* (before it was troubled by buſie men) from a right Reverend Biſhop of that Church, the only one whom God hath kept alive until the times of *reſtitution of all things* (if I may ſo ſay, as I think I may, as to things here amongſt us) *viz.* That the ſaid Church *ſubſcribed to the worſhip of God, and the rites uſed in the Church of England*, as may be ſeen in an Author by them not to be ſuſpected. And *Knox* in his Hiſtory hath theſe words, that *Anno* 1558. in *November*, *The Lords and Barons profeſſing Chriſt Jeſus convened frequently, and concluded theſe heads.* 1. *It is thought expedient and ordained, that in all the Pariſhes of this Realm the Common Prayers be read weekly on Sunday, and other feſtival days publickly in the Pariſh Churches, with the Leſſons of the Old and New Teſtament, conform to the order of the Book of Common-Prayer, &c.* This was another kind of Reformation then that which was intended by the late *Covenanting Reformators*, and indeed a Reformation according to the example of the beſt Reformed Churches, as may appear by what hath been ſaid hitherto. Thus much about *ſet Forms* and the uſe of them in general. As for the things of which they conſiſt, and for the manner of uſing them, they muſt be conſidered of in another place. I am now to ſpeak of other particulars in which the Church of *England* and other *Reformed Churches* have a *Conformity*.

Scoti ante aliquot annos, &c cultui & ritibus cum Anglis communibus ſubſcripſerunt. *Buchanan. l.* 19 *Chron. p.* 231. *Edit. Edinb. fol. An.* 1581.

Of the Apparrel of Miniſters.

20. The *Miniſters* of *France*, in the Towns where the greateſt part are Proteſtants, and where they may freely appear for what they are (as at *Bergerac* in *Perigort*, *Mont Alban* in *Querci*, *Caſtres* in *Languedoc*, *&c.*) never go out of their houſes into the open ſtreet without a long *Caſſock* or narrow *Coat* down to the very ground, and a *Gown* over it, with a *Girdle* upon the *Coat*: And it would be taken very ill if they ſhould appear without this decent apparrel. In ſo much

They wear a Gown and caſſock.

much that not two years ago ſome of the people of *Mont-Alban* made it an Article of accuſation againſt one of their Miniſters, that *he had been ſeen ſometimes in a ſhort Cloak*, ſuch as ſome here in *England* did wear, that they might be conformable (as they pretended) to the Reformed Miniſters abroad; though the truth is, that he never left wearing his Gown and Coat, but when he was going into the Country, or when he came thence into the Town: For the party is a perſon of more worth, and of better judgment then to have been a Non-conformiſt out of any ſuperſtition. But however the accuſation againſt him was proſecuted as far as to their laſt *National Aſſembly* held at *Loudun*, about two years ago. In *Hungaria* and *Tranſylvania* Miniſters never go abroad without their long Cloak and Caſſock, juſt as here. In other Reformed Churches they wear commonly either a long Cloak, as in *Germany*; or a Gown and a long Cap, as at *Baſil* in *Switzerland*; that they may be diſtinguiſhed from men of other profeſsions; And if the Painters be not miſtaken, and he that made the Latine verſes which are under Maſter *Calvin* his Picture, when he did teach both in the Church and in the Divinity School at *Geneva*, he wore always a *Gown* of the ſame form with them which the Divines uſe to wear here in *England*, and withal a Cap; and was never accounted Popiſh or Superſtitious for ſo doing, except it was once by a fooliſh woman, of whom he maketh himſelf the ſtory in one of his Epiſtles. *The wife of* Frumentius (ſaith he to his Friend) *being newly come to Town, declaimed in all the ſhops, and almoſt in every publick place againſt long Habits. She knowing that I had notice given me of it, excuſed her ſelf, as if ſhe had ſaid it in jeſt, that either we uſed undecent apparrel, to the great ſcandal*

They wear Caps.

Calvin wore always a Gown and a Cap.

Nuper huc venit *Frumenti* uxor. Per omnes tabernas & per omnia ferè compita declamavit adverſus longas veſtes. Cum id mihi fuiſſe indicatum ſcirer, excuſavit ſe ridendo dixiſſe, aut nos indecenter veſtiri cum magno Eccleſiæ offendiculo, aut vos falſum dicuiſſe, cum dicere tis à longis veſtibus dignoſci poſſe falſos Prophetas. Cum tam putidam calumniam refutarem, cœpit etiam Spiritui Sancto adſcribere quod vobis impegerat. Quid ſibi vult, dicebat, locus ille Evangelii? *Venient ad vos in longis veſtibus.* Reſpondi, me neſcire ubi eſſet illa ſententia, niſi forte inveniretur in Evangelio Manichæorum. Sic enim extat locus Luk. 20. 45. *Cavete à Scribis, qui volunt ambulare in ſtolis.* Non autem, *venient ad vos*, &c. quod ex Matth. 7. interpolaverat. Cum ſentiret ſe urgeri, conqueſta eſt de noſtra tyrannide, quod non cuivis liceret quidvis garrire. *Calvin. Favello, p.* 83.

of

of the Church; or that you teach falsly, when you say that the false Prophets might be known by their long Cloaths. When I confuted so base a calumny, she begun to ascribe unto the Holy Ghost what she had attributed unto you. What is the meaning (said she) *of that place of the Gospel?* They shall come unto you in long Habits. *I answered that I knew not where that sentence was, unless peradventure it were to be found in the Gospel of the Manicheans: For so is that rendred by them, Luk.* 20. 45. Take heed of the Scribes which love to walk in long Robes. *And not*, they shall come to you, &c. *according to this Womans interpolation, out of Matth.* 7. *When she felt her self pressed, she did complain of our Tyranny, because every body was not permitted to prate foolishly, and babble any thing as they pleased.* We may see by these words of what brood that woman was; what the judgment of *Calvin* was of such as find fault with the decent apparrel of Church-men; and how groundless their complaints be, when they call *Tyranny* the most reasonable and moderate ways used by their Superiors to instruct, and to bring them to a right understanding of those things which agree not with their fancy. But this only upon the occasion offered. Now to proceed.

20. In all the Reformed Churches of *France* except perhaps in some poor Country or persecuted Church) the Ministers leave their *ordinary apparrel*, and take a Gown, and in some places a Gown and Cassock, when they are to officiate. They do the like at *Geneva*. And at *Charenton*, where there must be four Ministers to distribute the Communion, whereas there are but two that preach, the two others put on their Gowns upon that occasion and for that service. They do the like at *Roan*, at *Caen*, and, I suppose, in all other Churches where there are many Ministers. But I speak only of what I have seen and practised my self. For what do I make this observation? to shew that the Reformed Churches abroad do not count it superstition for Ministers to change their ordinary apparrel, and to take another more decent, when they are to perform Divine Service. Nay in *Aquitain*, when there is a burial, the Minister must take his Gown: And when a Minister is buried, the neighbour Ministers that be present, must

At Geneva and in France the Ministers leave their ordinary Apparel, and take other Vestments, when they perform Divine Service.

muſt all have their Gowns, if Gowns can conveniently be had. Now this changing of apparrel for Divine Service is the very ſame thing for which the Church of *England* is by ſome men reputed Popiſh and Superſtitious, when ſhe will have her Miniſters to wear *Surplices* upon the ſame occaſions. For I hope that the pretended Popery and Superſtition is not in the colour of the apparrel, but in the changing of it. Of which Popery and Superſtition the French Reformed Miniſters are as guilty as the Proteſtant Miniſters of the Church of *England*. I am not ignorant that ſome ſay that Miniſters ſhould not wear white, becauſe the Romiſh Prieſts uſe to wear that colour and abuſe it, when they ſay their *Maſs*. But do not they wear *black* alſo? Are there not *black Fryers* as well as *white*? and do they not abuſe *black* in their *Monaſtick* life?

Surplices uſed by Reformed Miniſters at the time of Divine Service.

22. If this do not ſatisfie, we muſt find out ſome of the *beſt Reformed Churches* which have thought it no Superſtition for their Miniſters to wear a *white Surplice* when occaſion is offered. We find this gentle and rational and accommodable diſpoſition in the Miniſters of three ſeveral Reformed Churches. Thoſe are the Proteſtants called *Fratres Bohemi*, the Proteſtants of *Poland*, and thoſe of the great Dukedom of *Lithuania*. When the Miniſters of any of theſe Churches had occaſion to preach in the Churches of the Auguſtan Confeſſion, where white *Surplices* were uſed, for then and upon the like occaſions the Miniſters as well as other members of the ſaid *Refor. Churches*, were all to conform to the Rites & Ceremonies of the *Lutherans*, as likewiſe the *Lutherans* were to conform to them upon the ſame occaſions, according to the agreement made among them at * *Sandomir* in their general Aſſembly. And ſo they did for a long time, as long as they were wiſe enough to keep the ſaid happy agreement. By which condeſcenſion they ſhewed that they were wiſer then to ſcruple at *Colour*, and to be offended at *white* (which is the colour in which Angels and Saints of Heaven are repreſented in Scripture) rather then at *black*, againſt which it might be alledged by contentious men, that it is the colour of *darkneſs*, and of the Children and the Prince thereof. The Miniſters of the

* *Vid. Conſenſ. Sendomir.*

Re-

Reformed Churches which are in other places amongſt the *Lutherans* in *Pruſſia*, as at *Dantzick*, *Thoren*, *Elbing*, and elſewhere, do the like at this day upon occaſions; which are oftner, they in ſome of theſe places preaching commonly in the ſame Churches with the *Lutherans*, and to the ſame Congregation conſiſting of men of both perſwaſions; and where the Reformed have their Churches by themſelves, when any of them are buried in thoſe Churches which are the *Lutherans*, they conform to them; and their Miniſters put on the *white Surplices* when they preach the Funeral or other Sermons; none of them ever ſcrupling at it, no more then at the *Candleſticks*, *Candles* and *Tapers* which are lighted upon their Altars in the time of Divine Service; though they do not light them when they are alone by themſelves, the *Lutherans* not requiring it of them.

Of Holy days.

23. The Proteſtant Churches of *Switzerland* keep all the days which the Church of *England* hath ſet apart for commemoration of the myſteries of our Redemption through Chriſt, *viz.* the *Nativity*, *Circumciſion*, *Paſſion*, *Reſurrection*, *Aſcenſion*, and *the ſending of the Holy Ghoſt*. The ſhops are ſhut upon thoſe days; no manner of work is done publickly in them; all the people are to go to Church; Sermons are made upon the day, to inſtruct the Congregation about the myſtery then commemorated. In *Holland* they keep not only the dayes of the Nativity, Reſurrection, and Pentecoſt, but alſo the next day following; beſides the Circumciſion, and Aſcenſion. Theſe are the words of the Synod of *Dort*; *The Churches ſhall obſerve, beſides* Sundays, *the dayes of the* Nativity, Eaſter, *and* Whitſunday, *and the day* next following. *And becauſe that in moſt of the Towns and Provinces of the Low-Countries the days of* Circumciſion *and* Aſcenſion *are kept, the Miniſters of ſuch places as have not yet this cuſtom, ſhall make their addreſſes to the Magiſtrate, to the end they conform themſelves to the uſe of the other Churches.*

Les Egliſes obſerveront outre les jours de Dimanche, les jours de Noel, Paſque, & Pentecoſte, avec le jour enſuivant, & pource qu'en la plus part des villes & Provinces du Pays Bas on obſerve le jour de la Circonciſion & Aſcenſion de Jeſus Chriſt, les Miniſtres es lieux ou ceſt uſage n'eſt point encore, travailleront à l'endroit de leur Magiſtrat a ce qu'ils ſe conforment à la couſtume des autres Egliſes. *L'ordre Eccleſiaſtique des Egl. Ref. des Pays Bas tant de l'une que de l'autre langue, conclu au Syn. Nat. de Dordrecht: 6. 8. & 1619: Article 67.*

24. The like is done in other Reformed Churches, in *Germany*, *Hungaria* and *Transylvania*. In them of *Hessen* the feasts of the *Nativity*, *Easter*, and *Whitsunday* are kept three days very strictly. They have *two Sermons* upon those dayes, except the last, in which they have but one in the morning, and *Prayers* in the *afternoon*. And *Hymns proper* for the days are sung in most of the said Churches. The Reformed Churches of the great Dukedom of *Lithuania*, which are very numerous, and those of *Minor Polonia*, as well as the *Fratres Bohemi*, and others in *Major Polonia*, as likewise those of *Moravia*, have other *Holy days* besides, for commemoration of the *blessed Virgin* and of the holy *Apostles* and other *Saints* and *Martyrs*. They have one also for commemoration of *all the Saints*. All which dayes they keep after the same manner that they are kept here in *England*, according to the *Ecclesiastical constitutions* and common use of the Church. These are the words of the Churches of *Bohemia* and *Moravia* upon this matter; * *Moreover the commemoration of Saints is celebrated, as of the most blessed Virgin, of the Apostles, as also of others, but specially of them whom the Scripture doth mention.*

* Præterea Sanctorum memoriæ celebrantur, ut Beatissimæ Virginis, Apostolorum, ut aliorum item, sed eorum præsertim quorum Scriptura meminit. *Ecclesiar. Bohemicar. & Moravicar fidei Confessio Edit. Genev.*

25. In *France* the Protestants meet usually upon all the said days, but never fail upon the days of the *Nativity*, *Circumcision*, *&c.* There are many Sermons in Print made by their Ministers upon those days. And though at *Geneva* the said days be not observed, yet they are not against the keeping of them in the manner aforesaid, having subscribed the general *Helvetick Confession*, which hath these words upon this subject, which I conceive will not be amiss here, though it be not altogether their proper place; *Every Church chuseth for her self a certain set time for Common-Prayers, &c. And it is not lawful for any man to overthrow at his pleasure this order.*

The famous Dallæus *hath set forth two Volumes of Sermons for those days.*

Deligit quævis Ecclesia sibi tempus certum ad preces publicas, &c. Non licet autem cuivis Ecclesiæ Ordinationem hanc convellere. Ac nisi otium justum concedatur Religionis externæ exercitio, abstrahuntur certè ab eo negotiis suis homines. Unde videmus in Ecclesiis vetustis non tantùm certas fuisse horas in septimana constitutas cœtibus, sed ipsam diem Dominicam, ab ipsis Apostolorum temporibus, iisdem sacroque otio fuisse consecratam, &c. Præterea, si Eccl siæ pro Christiana libertate memoriam Dominicæ Nativitatis, Circumcisionis, Passionis. & Resurrectionis, Ascensionis item in cœlum, & Missionis Sancti Spiritus in Discipulos, Religiose celebrent, maximopere approbamus.

Order of the Church. And unleſs a juſt ceſſation of work be granted for the exerciſe of Religion in outward things, it is certain that men are diverted from it by their private buſineſſes. Hence it is that we ſee in the ancient Churches that there was not only certain ſet hours in the week for their meetings, but that the Lords day it ſelf was from the very times of the Apoſtles conſecrated to the ſame meetings, and to a holy ceſſation of work, &c. Beſides, if the Churches uſing their Chriſtian liberty do religiouſly celebrate *the commemoration of the Lords Nativity, Circumciſion, Paſſion, and Reſurrection, alſo of his Aſcenſion into Heaven, and of the ſending of the Holy Ghoſt upon his Diſciples: We do approve of it exceedingly.* And after they have rejected the abuſes of the other holy days of the Church of *Rome*, they add this caution; *The mean while we confeſs that it is not without profit that the memory of the Saints is commended in Sermons unto the people, and that the holy examples of the Saints are propounded unto all, in their* FIT PLACE *and* PROPER TIME. I will ſhew hereafter *Calvin's* diſlike of the abrogation of holy days at *Geneva*. I might cite here alſo other confeſſions to the ſame purpoſe: but when I have cited this, I have cited them all in a manner, this confeſſion, though it beareth but the name of the *Helvetick Churches*, having been ſubſcribed not only by the Miniſters of *Switzerland*, and the *Griſons*, with other their *Confederates*, but alſo by thoſe of the Churches of *Poland*, *Lithuania*, *Hungaria*, and *Geneva*; Nay, and of *Scotland* it ſelf in the year 1566. The miniſters of that Church being then of another judgement, and of a temper far different from that their ſucceſſors have ſhewed of late years.

Interim fatemur, non inutiliter Sanctorum memoriam *Suo loco & tempore*, in ſacris concionibus populo commendari, & omnibus Sanctis exempla Sanctorum imitanda proponi; *Confeſſ. Helvet. c. 24. Genevæ.*

See the Collection of Confeſſions Printed at Geneva.

26. That there is no Reformed Church but doth Faſt ſome time or other, I think it not queſtioned. But *ſet Faſts* I find alſo in the *Churches of Poland*, and in the *Bohemian* and *Lithuanian* Churches likewiſe. Every *Friday* in the week is commonly kept faſting among them all the year long. They have alſo the *Jejunia quatuor temporum*, the *Ember weeks*. The fifteenth Canon of the general Aſſembly of the ſaid Churches held at *Thoren* in the year 1595. runneth thus; *We do obſerve that it is moſt neceſſary that we altogether unanimouſly in all our evangelical Churches,* ON CERTAIN SET TIMES

Of Faſting-days.

Set Faſts.

Fridayes.

Ember-weeks.

Animadvertimus rem esse apprimè necessariam ut iram Dei publicis precibus cum Jejuniis & macerationecorporum in conspectu Domini concorditer omnes

AND DAYES, *endeavour to appease the wrath of God by publick Prayers, with fasting and maceration of our bodies in the presence of the Lord. And now, that we look not out new times for this, we dedicate four times a year, the accustomed days, which they call commonly* Ember weeks, *to these Fastings and publick Prayers.* They have likewise more frequent *Fasting* and * *preaching* in the time of *Lent*, and specially the week immediately before *Easter*, to *prepare* themselves for the more worthy receiving of the Lords *Supper*.

in omnibus Ecclesiis nostris Evangelicis, *temporibus & diebus certis* placare studeamus. Ut verò ab hanc rem nova non quæramus tempora, dies consuetos, quos vulgò, Angaria vocant, hujusmodi Jejuniis & precibus publicis, quater in anno dicamus. *Harm. Confess. Edit. Genev.* * Ratio Discipl. Fratr. Bohem. *cap.* 3.

Of Churches.

Sint autem loca in quibus coeant fideles, honesta, & Ecclesiæ Dei per omnia commoda, ædes amplæ aut Templa; *Helvetic. Confess. cap.* 22.

27. The aforementioned confession of the *Helvetian Churches* hath these words about places to meet for Gods service; *Let there be places for the faithful to meet, comely and in every respect commodious for the Church of God; let there be great large Rooms or Churches.* In *Holland*, in *Germany*, in *Switzerland*, at *Geneva*, and other Countries and Cities where the Magistrates have embraced the Reformed Religion, they have kept their old *Churches*, & keep them still, in the same manner as in the time of Popery, except only the Images of carved work of Gold, Silver, Brass, Stone, & Wood, or flat Pictures against the wals, which they have taken down or defac'd. And as for historical Pictures in glass windows, *Geneva* hath preserv'd hitherto the very same that they had of old, though they have not thought fit to make any new ones since the Reformation.

Historical Pictures in the Glass-windows at Geneva.

28. Neither have the Crosses been pulled down from the top of Churches, unless perhaps in some popular storm; But, which is worthy of observation, because the Cross is now taken by some among us for a manifest sign of Popery (though it were used in the first, and surely the best age of the Church for the outward badge of Christianity) some of the best Reformed Congregations, have set up Crosses on new-built Churches, as namely on that where the Protestants of the Town of *Caen* in *Normandy* use to meet. I might alledge other examples, but that one will suffice, be-

Crosses on Churches.

cause

cauſe it is known of ſo many in this Nation. There are other things beſide that ſhew that the Reformed Churches beyond the Sea are not againſt the uſe of the Croſs ſimply for meer ſignification. It is known that thoſe of *Geneva* make the Chriſtian Religion (in the Embleme thereof which uſeth to be before their Pſalms, and ſome of their Editions of the Bible) to lean upon a *Croſs*. And the queſtion having been propounded unto the National Aſſembly of the *French* Reformed Churches held at St. *Maixant* in the year 1609. whether thoſe who were maimed in the Wars, and had not wherewith to maintain themſelves, might with a good conſcience, be entred in thoſe places which the King gave unto ſuch as were reduced to that condition; by which places, much like to them of the Poor Knights of *Windſor*, they ought to wear a *Croſs* upon their Cloaks; it was reſolved, that they might; and that, *notwithſtanding the ſaid Croſſes upon their Cloaks, they ſhould be admitted to the Sacrament.*

The uſe of the Croſs for meer ſignification allowed.

See the Margent of the Diſcipline of the French Reformed Churches Printed at Saumar. Ch. des Reglements.

29. It appears alſo by the Book of the Rites uſed among the *Fratres Bohemi*, that they have *ſolemn Dedications of Churches*, which Ceremony is to be performed with them by the Biſhop, in the ſame manner as with us here in *England*. All the people meet; they begin with a ſacred Hymn. The Biſhop declareth, Firſt, the end for which the Church is built, *viz.* to be a BETHEL, *the houſe of God*, and *the gate of Heaven*. Secondly, That it is God who ſanctifieth all things; wherefore they ought all to call upon him, that he would be pleaſed to put his name there. Thirdly, Then they all fall down upon their knees, and pray, in imitation of King *Solomon*, 1 *Reg.* 8. Fourthly, An exhortation followeth, with a proteſtation, that the ſaid place ſhall never be put to any other uſe but that of the worſhip of God. Fifthly, After all this cometh in the Sermon: and when it is finiſhed, there is a Communion. Sixthly, And in the laſt place, the name of God is called upon for his bleſſing on all them who ſhall worſhip him in the ſaid place. And there is hardly any Reformed Church that doth not uſe ſome ſuch ſolemn prayers in the like caſe. Thoſe of *France* do, I am ſure, though it is not preſcribed by their Diſcipline: The reaſon where-

Solemn Dedications of Churches.

Ratio Diſciplinæ Fratr. Bohem.

of

Animadvertimus rem esse apprimè necessariam ut iram Dei publicis precibus cum Jejuniis & maceratione corporum in conspectu Domini concorditer omnes

AND DAYES, *endeavour to appease the wrath of God by publick Prayers, with fasting and maceration of our bodies in the presence of the Lord. And now, that we look not out new times for this, we dedicate four times a year, the accustomed days, which they call commonly* Ember weeks, *to these Fastings and publick Prayers.* They have likewise more frequent *Fasting* and * *preaching* in the time of *Lent*, and specially the week immediately before *Easter*, to *prepare* themselves for the more worthy receiving of the Lords *Supper*.

in omnibus Ecclesiis nostris Evangelicis, *temporibus & diebus certis* placare studeamus. Ut verò ab hac rem nova non quæramus tempora, dies consuetos, quos vulgò, Angaria vocant, hujusmodi Jejuniis & precibus publicis, quater in anno dicamus. *Harm. Confess. Edit. Genev.* * Ratio Discipl. Fratr. Bohem. *cap.* 3.

Of Churches.

Sint autem loca in quibus coeant fideles, honesta, & Ecclesiæ Dei per omnia commoda, ædes amplæ aut Templa; *Helvetic. Confess. cap.* 22.

27. The aforementioned confession of the *Helvetian Churches* hath these words about places to meet for Gods service; *Let there be places for the faithful to meet, comely and in every respect commodious for the Church of God; let there be great large Rooms or Churches.* In *Holland*, in *Germany*, in *Switzerland*, at *Geneva*, and other Countries and Cities where the Magistrates have embraced the Reformed Religion, they have kept their old *Churches*, & keep them still, in the same manner as in the time of Popery, except only the Images of carved work of Gold, Silver, Brass, Stone, & Wood, or flat Pictures against the wals, which they have taken down or defac'd. And as for historical Pictures in glass windows, *Geneva* hath preserv'd hitherto the very same that they had of old, though they have not thought fit to make any new ones since the Reformation.

Historical Pictures in the Glass-windows at Geneva.

Crosses on Churches.

28. Neither have the Crosses been pulled down from the top of Churches, unless perhaps in some popular storm; But, which is worthy of observation, because the Cross is now taken by some among us for a manifest sign of Popery (though it were used in the first, and surely the best age of the Church for the outward badge of Christianity) some of the best Reformed Congregations, have set up Crosses on new-built Churches, as namely on that where the Protestants of the Town of *Caen* in *Normandy* use to meet. I might alledge other examples, but that one will suffice, because

cauſe it is known of ſo many in this Nation. There are other things beſide that ſhew that the Reformed Churches beyond the Sea are not againſt the uſe of the Croſs ſimply for meer ſignification. It is known that thoſe of *Geneva* make the Chriſtian Religion (in the Embleme thereof which uſeth to be before their Pſalms, and ſome of their Editions of the Bible) to lean upon a *Croſs*. And the queſtion having been propounded unto the National Aſſembly of the *French* Reformed Churches held at St. *Maixant* in the year 1609. whether thoſe who were maimed in the Wars, and had not wherewith to maintain themſelves, might with a good conſcience, be entred in thoſe places which the King gave unto ſuch as were reduced to that condition; by which places, much like to them of the Poor Knights of *Windſor*, they ought to wear a *Croſs* upon their Cloaks; it was reſolved, that they might; and that, *notwithſtanding the ſaid Croſſes upon their Cloaks, they ſhould be admitted to the Sacrament.*

The uſe of the Croſs for meer ſignification allowed.

See the Mirgent of the Diſcipline of the French Reformed Churches Printed at Saumar. Ch. des Reglements.

29. It appears alſo by the Book of the Rites uſed among the *Fratres Bohemi*, that they have *ſolemn Dedications of Churches*, which Ceremony is to be performed with them by the Biſhop, in the ſame manner as with us here in *England*. All the people meet; they begin with a ſacred Hymn. The Biſhop declareth, Firſt, the end for which the Church is built, *viz.* to be a BETHEL, *the houſe of God*, and *the gate of Heaven*. Secondly, That it is God who ſanctifieth all things; wherefore they ought all to call upon him, that he would be pleaſed to put his name there. Thirdly, Then they all fall down upon their knees, and pray, in imitation of King *Solomon*, 1 *Reg.* 8. Fourthly, An exhortation followeth, with a proteſtation, that the ſaid place ſhall never be put to any other uſe but that of the worſhip of God. Fifthly, After all this cometh in the Sermon: and when it is finiſhed, there is a Communion. Sixthly, And in the laſt place, the name of God is called upon for his bleſſing on all them who ſhall worſhip him in the ſaid place. And there is hardly any Reformed Church that doth not uſe ſome ſuch ſolemn prayers in the like caſe. Thoſe of *France* do, I am ſure, though it is not preſcribed by their Diſcipline: The reaſon where-

Solemn Dedications of Churches.

Ratio Diſciplinæ Fratr. Bohem.

of

of is this doubtleſs, that the thing is in it ſelf ſo juſt and ſo becoming rational and chriſtian men, that it needeth no Law to impoſe the ſame. All the Reformed Churches of *Poland* and *Lithuania* have alſo a *ſet form* for Dedication of Churches, as may be ſeen in the Book of their *Agenda*.

See the Agenda of the ſaid Churches.

30. The *Chancels* in moſt of the Churches that are uſed by the Reformed ſtand as in former times. At *Baſil*, in the Cathedral Church, they have their *Fonts* of ſtone, and uſe them for the Baptiſm of Infants, as we do here. They have them and uſe them alike in the City of *Bremen*; and ſo in other places. By which we ſee that they are not of the ſame judgment with the *Directorians*, who find *Popery* and *Superſtition* in the very *placing* of them.

Fonts.

Direct. Of Baptiſm.

Stone Altars, or Communion Tables.

31. In the ſaid Cathedral Church of *Baſil* they have alſo their *Stone Altar*, or Communion Table, the very ſame whereon Maſs was ſaid. In the Cathedral of *Berne* and in that of *Lauſane* they have Altars made of black Marble, and in moſt Country Churches of that *Canton*, if not in all, they are commonly made of a dark blew Stone. They have kept up theirs alſo in all the Churches of *Heſſen* in the *ſame places* & in the *ſame ways* as before Reformation. They call them in all theſe places, as likewiſe at *Bremen*, where they are alſo made of Stone, by the name *Altars*, without the offence of any other Reformed Church; becauſe it is known of every one that the ſaid name was anciently uſed promiſcuouſly with that of *holy Table*, for the ſame thing. They were called by the ſame name in the *Palatinate* before the troubles of that Country; and ſo I ſuppoſe they are ſtill. The Bohemian Brethren gave them alſo the ſame name ever ſince Reformation.

The name ALTAR, uſed in Reformed Churches.

Ratio Diſcipl. Frat. Bohem. de inaugurat. Miniſtr. n. 5.

32. I obſerve they ſtand in all the aforeſaid Churches in the ſame *place* and the ſame *way*; not that I think it of the leaſt moment in what place or which way the Communion-Table ſtandeth, ſo the publick order of the Church be not violated, or the uniformity broken (which ought to be in every National Church obſerved as much as poſſible,) but to ſhew that ſome of the *beſt Reformed Churches beyond the ſeas* (for ſuch indeed are thoſe I named now) are wiſer then to pick a quarrel with the Church of *Rome*, and to ſhew a ſpirit

It is indifferent which way the Communion-Table ſtandeth.

of

of contradiction for such trifles. And I know none that did ever so much as move the question, in what place and which way the Communion-Table ought to stand (so it be seated where the people may hear and see) except the new *Scotch* and *English Presbyterians*. For that which they say commonly, that if it standeth against the wall with the side *East* and *West*, it standeth *Altar-wise*, is out of meer and voluntary ignorance. Let them read the Books both of the *Jews* and of the *Heathens*, who had Altars properly so called, and let them but view the greatest and most renowned Churches that are in the Countries where the Romish Religion is established, where they pretend also to have true Altars, and they will find that it is but a meer fancy grown in their brain I know not how, without any the least ground, to say the Communion-Table standeth Altar-wise if it be against the wall, with the side *East* and *West*. For who knoweth not that *David* saith in one of his Psalms, that *he will go round about*, or *compass the Altar of God*; And who hath not read that the Poet likewise speaketh of doing the same thrice? which could not have been effected if the Altars stood against the wall. And as for the Altars in the Churches that acknowledge the Bishop of *Rome* for their supream Head and Governor, that which is the most eminent of them all, *viz.* the great Altar of Saint *Peters* Church in the very City of *Rome*, standeth in such a distance from the wall, that the Priest may easily go about, if credit may be given to several Eye-witnesses from whom I have it. In the *Greek Churches* likewise at this day there is a space left purposely betwixt the Wall and the Altar, that they may go in Procession round about it, as the custom is among them. So that I may say here, not to offend any, but only to speak what is truth, *Dum vitant stulti vitia*, &c. that is to say, That contrary to what is pretended, *when the Communion-Table is removed from the Wall and brought into the midst of the Church, it standeth properly Altar-wise*. And is it not strange that the learned among the Presbyterians, which ought to know this, should keep the simpler sort of their Disciples in so gross an errour, to the disturbance of the peace of Gods Church?

The Communion-Table, when in the midst of the Church standeth Altar-wise, and not when it standeth against the wall at the upper end of the Church.

Ter altaria circum.

Let

Let them look how they will be able to anſwer it: for ſurely the miſtakes of ſuch as ought to be by them inſtructed do ſtand chiefly at their door, and it ſhall be required at their hands. And here, though my deſign be chiefly to ſpeak of matter of *fact*, and not to diſpute of the *right* of things, yet by reaſon this hath been ſo hotly purſued, I cannot but argue thus upon the matter; That if the Communion-Table muſt be removed from the Wall in our Church, becauſe in the Church of *Rome* it ſtandeth near to it, ſuppoſing it to be ſo; I ſay, the Pulpit by the ſame reaſon muſt be removed from the *Pillar*, or from the *Wall*, becauſe it ſtandeth commonly near one of them in the Church of *Rome*, and be placed in the midſt of the Church. Nay the very Churches themſelves muſt be pulled down for the ſame reaſon, and be built otherwiſe. For why ſhould the *houſes of God* among us, ſtand like the *Romiſh Churches*, rather than *Gods Board* like the *Romiſh Altar*; Why ſhould our Churches remain *Croſs-wiſe* as moſt Cathedrals are, and alſo that of Saint *Peters* at *Geneva*, rather then our Communion-Tables *Altar-wiſe*? If there be reaſon for one, there is the ſame for all; and if there be not reaſon for all, there is reaſon for neither.

Silver and guilt Chalices and Baſons for the Communion.

33. In *France* they have great Silver *Chalices*, in all their great Churches, as at *Charenton*, *Roan*, *Caën*, &c. and Silver *Baſons* for the Communion: And in Princes Chappels in *Germany* and other parts they have them guilt. They have the *ten Commandments* in *Letters of Gold* upon two great Tables, where they are able to be at the charge of it: And in ſome places they have alſo the *Creed* and the *Lords Prayer* in the ſame manner, conformable to one of the Conſtitutions of the Church of *England* to the ſame purpoſe.

They enter reverently into the Church.

34. In all Reformed Churches men uſe to enter into the places of publick Worſhip with their Hats off. In *France* the Women that are perſons of quality unmask themſelves. And the devouteſt ſort both of men and women uſe to *kneele*, and make a ſhort Prayer for Gods bleſſing on the ſervice they come to perform, before they ſit down; Yet the * *Directory* (though it pretendeth conformity with them) prohibiteth theſe very things, which are likewiſe uſed upon the ſame occaſions

* Direct. *of the Aſſembling of the congregation: where* adoration *and* private Prayers are forbidden *to all when they enter into the Church.*

35. In some places all the people stand *bear* as long as they are in the Church, as in *Hungaria* and *Transylvania*, where the *Prince* himself useth to be *uncovered*. In others they stand bare only during the *Service*, as at *Geneva*, where they are covered only at *Sermon*. In *Poland* and *Lithuania* they sing, and both read and hear the Scripture *standing*, and they *beat* their *breast* at the end of their Prayers. Every where they use to *kneel* at Prayer; and if all do not kneel when they may conveniently, it is scandalous. It was ordered by the last National Assembly of the Reformed Churches of *France* held at *Loudun*, that all should be bare-headed whilest the Office of Baptism is read. Which was not so much a new constitution as the renewing of an old one as may be seen in their Discipline, which will have those censured that shall not *uncover themselves when Sacraments are celebrated*. And although there is too much irreverence in the said Churches both at the administration of Sacraments and at all other holy duties performed in the Congregation, it is well known that it is against the mind of the Ministers, who very often use to reprehend the people for this abuse, and exhort them to behave themselves more reverently in the house of God. By which we may guess what judgement they would make of those of the Presbyterian Congregations, who never kneele, and never uncover their heads, or only a little the top or one side of them, at Prayer; like the fools and *Fanfaroons*, who carry their Hats upon one ear. And because this outward reverence is so slighted and almost laught at by some, though great pretenders to Reformation, I think it not amiss to transcribe here at length the very words of the Discipline established in the *French* Reformed *Churches*, by which may be seen how much they value it; *That irreverence shall be mended which is seen in many when they are present at Common Prayer in the Church, or at their private*

How they behave themselves in the Church.

See the Acts of that Synod.

Discipl. des Egl. Ref. de *France* c. 10. art. 2.

On corrigera l'irreverence laquelle s'apercoit en plusieurs, lorsqu'ils sont presens aux Prieres publiques ou domestiques, de ne se decouvrir point le chef, & de ne flechir point les genoux, chose qui repugne à la pieté, donne soupçon d'orgueil, & peut scandaliser les bons. Et pourtant les Pasteurs seront avertis, comme aussi les Anciens & chefs de famille, de veiller soigneusement à ce que durant lesdites Prieres, un chacun sans exception, ou acception de personnes, donne par ces marques exterieures tesmoignage de l'humilité de son cœur & de l'hommage qu'il fait à Dieu. *Disc. des Egl. Ref. de France. cap.* 10. *art.* 1.

Prayer in the Family; not to uncover their head, and not to bend their knees; a thing which is contrary to piety, *giveth ſuſpicion of pride, and may offend the godly. Wherefore the Miniſters ſhall be warned, as likewiſe the Elders and Heads of Families, to watch carefully, that during the ſaid Prayers every one, without exception or acception of perſons, do by theſe* outward ſigns *t ſtifie the humility of their hearts, and of that inward hommage which they yield unto God.*

Reverence had at the naming the name of JESUS.

36. In the Churches of *Lithuania* and *Polonia*, where they have their Hats on at *Sermon*, they always put them off at the name of JESUS; and the women, if they be ſitting, bow down their head; if they they ſtand, they make a Curteſie. The Reformed Church of *Bremen* do the like. And the ſame reverence was uſed at the naming of that holy name by a great many, though not by all, nor always, before the Wars in the *Palatinate*, and no doubt but they do ſo ſtill.

See the Palſgraves Declaration, Loudun 1637.

Morning and Evening Prayers read every day of the week out of the Book of their ſet forms.

37. In *Tranſylvania* and *Hungaria* they have Prayers twice a day, morning and evening, which are read out of the Book of Common-Prayer all the week long; and upon *Wedneſday* and *Friday* they have Sermons beſides Prayer. In *Heſſen* likewiſe they have Common Prayers, which are read out of the *Book* every day of the week about noon-time, without any Sermon or Expoſition of Scripture. The like is done in many of the Reformed Churches of *France*. This I obſerve becauſe I am told it is denied by ſome; who can have no other reaſon for this their denial, but perhaps miſ-information, or only that they would have it to be ſo.

The contents of their Books of Common Prayer

38. And now to ſpeak of the things contained in their Books of Common-Prayer. Moſt have *morning* and *evening* Prayer. as the *Hungarian*, *Tranſylvanian*, *Lithuanian* and *Polonian* Liturgies; alſo that of *Heſſen*, *&c.* All have, beſides the *Confeſſion of ſins*, *general Prayers* for all the neceſſities of the Church and members thereof; *Prayers for Kings* and other *Magiſtrates*, and for the *Clergy*. Many have the *Litany*. They have all of them peculiar *Offices* in *ſet forms* for the adminiſtration of *Sacraments*, and for *Matrimony*, which are always uſed. Many have *ſet forms* for *Confirmation*, for *Churching of women*, for *Burial of the dead*, for *Dedication of Churches*:

See their Liturgies and Agenda.

All

All which ſhall be further declared hereafter. They all begin with a *Confeſſion of ſins*; and ſome, as that of the Reformed Churches of *France*, firſt with a ſhort Prayer for Gods aſſiſtance; the *Adjutorium noſtrum in nomine Domini, &c.* the ſame with which the Roman Office beginneth, (and yet they have the good luck not to be accounted Popiſh for it) and then with on exhortation to confeſs and acknowledge their ſins, in ſubſtance like unto that of our Liturgy. The *Abſolution* followeth in moſt. It is wanting in that of the French Reformed Churches. Wherefore in the Church of *Mets*, and ſome few others about the ſame City where they uſe the ſame Liturgy (though they never meet at any of their Synods, they making a *Claſſis* which is governed by it ſelf) it hath been thought fit that the Miniſter, after the *confeſſion of ſins*, whileſt the people is yet a kneeling, ſhould pronounce the *Abſolution* unto all that are penitent: which he doth always accordingly. But indeed it was not *Calvins* fault that the *Abſolution* is wanting in the ſaid *Liturgy* of the French Churches, whoſe Author he is, as was before obſerved by *Monſieur Martel*. *There is none of us*, ſaith he, *who doth not acknowledge, that to joyn unto the publick Confeſſion (of ſins) ſome ſignal Promiſe, by which ſinners may be lifted up in hope of Pardon and Reconciliation, is a thing very profitable. And I would have introduced that cuſtom at the beginning: but ſome fearing it might give offence, becauſe of the novelty, I yielded too eaſily: ſo the thing was omitted. And as for this preſent, it would not be ſeaſonable to bring in here any change; becauſe for the moſt part they begin to riſe, before the end of the Confeſſion, Wherefore we are moſt earneſt in deſiring, that whileſt it is in your power, you uſe your people to do both*, that is, *to have the Abſolution pronounced unto them, and to hear it upon their knees.* By which we ſee that the peeviſh fear of giving ſcandal to ſome unreaſonable men, and the irreverence of the people of *Geneva*, were the cauſe that the *Abſolution* is wanting in *Calvins* Liturgy; and no

Confeſſioni publicæ adjungere inſignem aliquã promiſſionem, quæ peccatores ad ſpem veniæ & reconciliationis erigat, nemo noſtrum eſt qui non agnoſcat utiliſſimum eſſe. Atque ab initio hunc morem inducere voluit: ſed cum offenſionem quidam ex novitate metuerunt, nimium facilis fui ad cedendum: ita res omiſſa eſt. Nunc verò non eſſet opportunum hic quidquam mutare: quia antequam ad finem Confeſſionis ventum fuerit, magna pars incipit ſurgere. Quo magis optamus, dum vobis integrum eſt, populũ veſtrũ ad utrũq; aſſuefieri. *Calv. Ep. ad quæſt. de quibuſd. ritibus. p.* 452. *Edit. Genev.*

doubt but ſome ſuch things are the cauſes of the defects which may be found in thoſe Reformed Churches which are called by his *name*. In the Churches of the *Palatinate* the Abſolution, according to the order commonly uſed among them before the troubles of that Country, was pronounced upon Communion-days immediately after the *Confeſſion of ſins*, that was then made immediately before they received.

The Palſgraves Declaration, Loudun, 1637.

Leſſons appointed.

39. In the Churches of *Hungaria* and *Tranſylvania* at Morning Service the *Leſſon* (for they have but one) is taken out of the Old Teſtament; and at Evening Prayer out of the New. In *Heſſen* they have likewiſe *proper Leſſons* for every day. In *Poland*, *Lithuania*, *Hungaria*, *Tranſylvania*, and indeed in moſt Reformed Churches, they have *Goſpels* and *Epiſtles* for every *Sunday* and other *Holy days*; and the Miniſter is to take his Text out of the *Goſpel*. In ſome places, as in *Heſſen*, he is to expound the whole Goſpel of the day; which is the reaſon that he doth read it in the *Pulpit*, and not at the *Altar*, which otherwiſe he would ſurely do, as well as he doth the *Epiſtle*. For ſo is the Order and uſe of the Reformed Churches of that Princedom, that the Miniſter who readeth the *Service* goeth from the *Desk* to the *Altar* (for ſo they call the Communion-Table, as hath been obſerved before) and there ſtanding and turning his Face to the people, that he may be better heard, he readeth the *Epiſtle*. The Churches of *Lithuania* and *Poland* have the three *Creeds*, that of the *Apoſtles*, that which beareth the name of *Athanaſius*, and that of *Nice* or *Conſtantinople*, all which are rehearſed in their fit places.

Epiſtles and Goſpels.

The Epiſtle read at the Altar.

The three Creeds.

The Lords prayer often repeated.

40. The *Lords Prayer* is the concluſion of all other, and therefore is repeated many times. And ſo in the Reformed Churches of *France* the Miniſter doth ſay it commonly three times over before he cometh down from the Pulpit. They do the like in *Holland* and elſewhere. In *Holland* they have been ſo cautious to have it in every ſeveral Office, that they have added it at the end of the *ſet forms* of *Prayer* that are uſed by them upon the admiſſion both of their Miniſters and Elders. And it is worthy obſervation, that they, as well as the *Lutherans*, uſe to ſay it * at Meals after their Graces. And ſo

The ſaid forms are to be ſeen at the end of the Injunctions of the Synod of Dort.

The Lords Prayer ſaid before and after meales.

* *Vide* Corpus Diſcipl. *of the* Dutch *Church of* London.

do

do likewiſe the *Tranſylvanians* and *Hungarians*. And, good God! what a ſcandal would it be in all Reformed Churches, beyond the Seas, if their Miniſters ſhould quite leave out of their *Service* that moſt complete and moſt Divine form of Prayer, as moſt, if not all, *Directorians* have done for a long time here in *England!* And how hard is it to make thoſe our tranſmarine Brethren believe that there have been any ſuch men here amongſt us, and thoſe the very men that pretended *Conformity* with them!

41. Becauſe I ſee that exception is taken here at thoſe *Rubricks* of the Book of Common Prayer, by which the Miniſter is ordered to ſay ſome Prayers *ſtanding*, that being in the judgement of ſome men, either ſuperſtitious or impertinent; I would have them take notice that they make the French Reformed Churches guilty of the ſame ſuperſtition and impertinency: The ſaid Churches requiring that the Miniſters who ought to uſe the Ceremony of * *Impoſition of Hands* upon thoſe that are to be admitted to the Miniſtry among them, ſhould *pray ſtanding* on that occaſion, the new received Miniſter and the whole Congregation kneeling at the ſame time.

The Miniſters ſay ſome Prayers ſtanding.

* Et alors lui mettra les mains ſur la teſte; celui qui prie eſtant debout, & ce-lui pour lequel il prie à genoux, &c. *Diſcipl. des Egl. Ref. de France, ch* 1. *art.* 8.

42. In the Churches of *Poland* and *Lithuania* the people uſeth to ſtand at the rehearſing of the *Creeds*. And heretofore the *Nobles* did draw their *ſwords* naked at the ſame time, to *ſignifie* that they were ready to uſe them for the *defence* of the *Chriſtian Faith*

The people ſtand at the Creeds.

43. In the ſaid Churches of *Poland* and *Lithuania*, and likewiſe in them of *Tranſylvania* and *Hungaria*, the people uſeth always to *ſay* the Prayers *alond* after the Miniſter, juſt as we do in the Church of *England*. Such was alſo the uſe of all the Churches of the *Unity* of the *Fratres Bohemi*.

The Prayers ſaid alond after the Miniſter.

44. In the aforeſaid Churches they often *ſing* their *Prayers*, and alſo the *Creeds*. That of the Apoſtles, and the Lords prayer, is ſung likewiſe in the Churches of *Heſſen*. And I am ſure that both the *French* and *Dutch* Reformed Churches have them in *meeter* with muſical Notes at the end of their

The Lords Prayer and the Creed ſung.

In honeſta & publica congregatione recitantur aut canuntur precationes & Symbolum; Et lectiones cum ſacris canticis, diſtributæ in dies feſtos. *Polon. Conſenſ. Sandomir An.* 1570. *cap. de cœna Dom.*

Book

Book of *Pſalms*; though the *French* do not ſing them now by reaſon both the Rhyme and the Language are ſome thing courſe and old. But the *Dutch* ſing them ſtil, together with the *Magnificat*, the *Benedictus*, and the *Nunc Dimittis*, according as they are allowed to do by the National Synod of *Dort*. *In the Church ſhall be ſung only*, ſaith the Synod, *the* 150. *Pſalmes of* David; *The* X. *Commandments*; *Our Father*; *The* XII. *Articles of our Faith*; *The Canticles of* Mary, Zachariah, *and* Simeon, &c. And it is known of all them who have frequented the *French* Reformed Churches, that they uſe to ſing the *ten Commandments* when they have a *Communion*, and that they fall upon their *knees* when they are at the *end*, and ſing kneeling four verſes, which are in effect the ſame thing with that ſhort Prayer we uſe to ſay at the ſame place, *Lord have mercy upon us, and write all theſe thy Laws in our hearts*; For they run thus;

The Magnificat, Benedictus, *and* Nunc Dimittis *ſung.* On chantera en l'Egliſe ſeulement les 150 Pſeaumes de *David*; les X Commandements; *Noſtre Pere*; les XII. Articles de noſtre Foy; les Cantiques de *Marie*, *Zacharie*, & *Simeon*. *L'ordre Eccleſieſtique des Egl. R f. du Pays Bas tant de l'une que de l'autre longue*, Art. LXIX.

O Dieu, ton parler d'efficace
Sonne plus clair que fin alloy
En nos cœurs imprime la grace
De t'obeir ſelon ta loy.

45. They ſing alſo the *Nunc Dimittis* kneeling upon *Communion days*, after they have received. In *Heſſen* they have a very peculiar kind of alternation in ſinging their *Pſalms*; which is thus: The *Præcentor* or Maſter of the Muſick with his Scholars, who are like our *Singing-Boys* and *Choriſters*, ſing out the firſt verſe with all the people; then the *Organs* play the ſecond; and if any follow, it is with ſo low a voice that they can hardly be heard. The *Muſicians* and *people* ſing the third verſe as the firſt, the *Organs* play the fourth as the ſecond; and ſo all along. What would ſome people ſay if the Church of *England* ſhould do the like? The Reformed Church of *Bremen* uſeth alſo to ſing by courſe, and that ſo muſically, ſpecially on *Sundays* and great *Feſtivals*; that but few of the people can joyn with the Singers: for Singers they have likewiſe.

The Nunc Dimittis *ſung kneeling.*

Pſalms ſung by courſe.

46. In *Heſſen* when all the Service is done, and Sermon ended

ended, they ſing *Anthems* in conſort, not only with *Organs*, but with *loud Inſtruments* and *Violons* too. I received a Letter very lately of a Miniſter of *Caſſel*, who is Chaplain in Ordinary to the *Landgrave* of *Heſſen*, and conſtant Preacher at his Highneſſes Court both in the *French* and *German* Languages; who writes to me, that at his Inſtallation, there was * *raviſhing Muſick*, and ſuch, ſaith he, that if *ſome* of our *Engliſh had been preſent at it*, (for the Gentleman was in *England* not long ſince, and knoweth the temper of ſome in the Nation) *they would have taken them all to be Papiſts*, though the world knows they are very ſound Proteſtants, and one of the moſt eminent of thoſe Reformed Churches of *Germany*, which are commonly called *Calviniſts*, to diſtinguiſh them from thoſe who go under the name of *Lutherans*. At *Berne* they have *Corners* and *Saquebuts*, which play in their Churches when they ſing the Pſalms. Upon *Feſtival days* they have alſo *Trumpets* in *Hungaria* and *Tranſylvania*, which play at the Church-door. At *Caſſel* in *Heſſen* upon *Feſtival days* they ſing the *Te Deum* in *conſort*, as it is ſung in the Church of *England*. And yet they are counted nevertheleſs for pure and beſt Reformed Proteſtants by all others, who are not ſo great lovers of Muſick.

Anthems.

Inſtruments of Muſick uſed in the Church.

* Son Alteſſe S. m'ayant fait l'honneur de m'appeller pour eſtre Miniſtre de ſa Cour, je fus, inſtalé la ſemaine paſſé: avec une muſique raviſſante laquelle ſi quelques uns de vos Anglois euſſent entendue, ils auroyent dit que nous ſommes tous Papiſtes ici. *M. Fiſher in a Letter Dec. 9. 1661.*

47. As for *Organs*, they have them in moſt *Reformed Churches* where they can be at the charges of them; in *Heſſen*, as hath been ſaid; in many Churches of *Holland*; though they do not uſe them every where at their *Service*, but only after *Service* is done. There are alſo *Organs* at *Baſil*, and in other Churches of *Switzerland*; at *Heylelberg*, and almoſt every where in the Reformed Churches of *Germany*, and in other parts where they can have them.

Organs.

28. In the Churches of *Poland* and *Lithuania* they have, beſides *Pſalms*, above 300. *Hymns* and *ſpiritual Songs* for ſeveral occaſions, which they ſing accordingly. The *Veni Sancte Spiritus* is often ſung in the ſaid Churches. It was ſung likewiſe in the *Bohemian* Churches at the ordination of Miniſters. In the Churches of *Heſſen*, and other Reformed Churches of *Germany* and *Switzerland*, they have alſo divers Hymns, moſt of them made by *Luther*, which they ſing on ſeveral occaſions.

Hymns and ſpiritual Songs.

48. The

The TE DEUM.

49. The *Te Deum* is ſung always by moſt of them on days of ſolemn thankſgiving. It was ſung unanimouſly at the concluſion of that famous *Aſſembly* held at *Sandomiria*, *An.* 1570. which conſiſted of the *Delegates* of all the Reformed Churches of *Polonia Major* & *Minor*, of them of *Moravia*, and of them of the great Dukedom of *Lithuania*; where though they followed three ſeveral Confeſſions, *viz.* the *Helvetick*, the *Bohemian*, and the *Auguſtan*, it was agreed that they ſhould ackowledge each other for brethren, having but the ſame Faith. The which that they might the better teſtifie, they all, *when they had ſigned the agreement, being become as it were one Church, and as if they had had but one mouth* (as it is expreſſed in the Acts of the ſaid Aſſembly) *ſung the* TE DEUM LAUDAMUS, *which is a Hymn of joy and thanksgiving*, before they parted.

Poſt obſignatum conſenſum, hymnum exultationis & gratiarum actionis, *Te Deum Laudamus*, uno ore, una Eccleſia facti omnes, cecinerunt. Vid. *Act. Syn. Sandom.* 1570. *in Harm. Confeſſ.*

Collects for the Day.
Collects on the laſt words of Chriſt.

50. In the Common-Prayer-Book of the Churches of *Poland* & *Lithuania* there are *Collects for the* Day *and for the* Hour; Nay, and for the *hours* of the *day of the Paſſion*, for every hour, one; and one likewiſe upon every one of the laſt Speeches our Saviour uttered at his death on the Croſs, called commonly *Septem verba*, the ſeven words. For thoſe moſt pious and moſt devout Reformed Chriſtians remain that whole day faſting and praying in their Churches.

Exclamat unanima voce totus fidelium populus, *Amen*, poſt ſolennes publicas preces aut denunciatam benedictionem. Quod neque novum neque ſuperſtitioſum eſſe, patet ex Apoſtolo, 1 *Cor.* 14. 16. *Comenius Annot. ad Ration. Fratr. Bohem. ad pag.* 48. *Litt.* N.

51. In the *Bohemian* Churches the people doth always ſay *Amen* at the end of the Prayers, in the ſame manner that we do in the Church of *England*; which cuſtom that it is, *neither new*, *nor ſuperſtitious*, *may appear*, ſay they, *out of* 1 *Cor.* 14. 16.

The Litany.

52. The ſaid Churches have the *great Litany* in form and ſubſtance the ſame with ours; and they uſually ſay it and ſing it in the ſame manner as we do, every *Friday*; and in *Lent* every *Wedneſday* beſides, and upon other *Faſt days*. I ſaid the *great Litany*, becauſe the ſaid *Poliſh* and *Lithuanian* Churches

Churches have other *leſſer Litanies*, which are uſed upon other days and occaſions. Moſt of their *Hymns* end with the *Gloria Patri, &c.* And it is ſung ſometimes alone after Sermons; and likewiſe the *Regi ſeculorum, &c.* The *Tranſylvanians* and *Hungarians* uſe it alſo at the end of ſome of their *Hymnes*. GLORIA PATRI.

53. The Reformed Churches of the Confeſſion of *Augsburgh* for the moſt part uſe the Croſs in *Baptiſm*, and in other parts of *Divine Service*. As for the other *Reformed Churches*, although they do not uſe the ſame, yet they are not enemies to that ſign, and they do not repute it ſuperſtitious. Thoſe Divines who have been Chaplains to His Majeſties Embaſſadors in *France*, may teſtifie that at *Paris* they have often baptized many Children of the Church of *Charenton* according to all the Rites of the Church of *England*. And the right Reverend Father in God, that eminent Sufferer and Confeſſor, the moſt learned and pious Lord Biſhop of *Dureſme*, Doctor *Coſin*, is a witneſs of the ſame above all exception. I have already obſerved, that before the *Bible* and *Pſalms* Printed at *Geneva* for the uſe of that Church, in the embleme of *Chriſtian Religion*, ſhe is repreſented *leaning upon a Croſs*; and that in *France* and other parts the Reformed have ſet up *Croſſes* upon their *Churches*, with the intent doubtleſs to declare that in thoſe places *Chriſt crucified* is worſhipped, and that they are conſecrate to the ſervice of that good God, who died for mankind upon the *Croſs*. Let any man judge by this, whether it is likely that ſuch as do not think the Chriſtian Religion ſufficiently repreſented without the figure of a *Croſs*, and who ſet up *Croſſes* upon their Churches for a token that they are Chriſtian Churches, ſhould diſallow that the *ſign of the Croſs* be made upon *newly baptized Infants*, in token that they are Chriſtians, received into the Congregation of Chriſts flock, and (as it is in the Office of Baptiſme) *that hereafter they ſhall not be aſhamed to confeſs the faith of Chriſt crucified*. It is known how frequent the uſe of it is among them who follow the Confeſſion of *Augsburgh*, not only in *Baptiſm*, but upon other occaſions. Nevertheleſs the National Aſſembly of the *French* Reformed Churches hath declared, *The ſign of the Croſs.*

(as was obſerved before) that *there is no ſuperſtition in their worſhip.* And therefore the Reformed Miniſters who live a-among them in *Pruſſia*, when they preach in their Churches to a mixt congregation, partly *Lutheran* and partly *Calviniſt*, do make ſometimes the ſign of the Croſs with their hand in the aire when they give the bleſſing to the people, ſaying, *The Lord be with you*, as well as the *Auguſtan* Miniſters.

Ceremonies ſignificant uſed in Reformed Churches.

54. But if they do not uſe the Croſſe in Baptiſme, they have in moſt places of *Germany*, in *Poland*, *Lithuania*, *Hungary*, *Tranſylvania*, and here among our Neighbours of *Holland*, and nearer yet in the Dutch Church of *London*, an other Ceremony of which the *Presbyterians* ought to have as bad an opinion as that of the Croſſe, *viz.* the *trina aſperſio*, that is, *the ſprinkling of water thrice*, upon the Infants forehead, once at the name of *the Father*, a ſecond time at the name of *the Son*, and the third at the name of *the Holy Ghoſt*. For their main reaſons againſt the Croſſe in Baptiſme are theſe two, as I conceive out of their writings; firſt, that it is a Ceremony *ſignificant*: And ſo is the *Trine aſpertion*, having been inſtituted, and being at this time uſed in all the aforeſaid Churches, to *ſignifie* the *three* Perſons of the moſt bleſſed Trinity. Secondly, they diſprove the Croſs in Baptiſme, becauſe they conceive (though without any ground or reaſon) that it is an addition unto it: And ſo are the two laſt ſprinklings of water, which do twice over again that which hath already been done ſufficiently the firſt time; if the Baptiſme of this our Church and of the Reformed Churches of *France* which is done at once, be ſufficient, as doubtleſs it is, and is ſo ac-accounted all the world over. And I am confident that according to the fate of the Church of *England*, to be blamed for doing the ſame things for which other Churches are not ſo much as taken notice of, if the *trina aſperſio* were uſed in it, or if ſhe had retained the *trine immerſion*, as at the beginning of King *Edward* the 6th. his Reign, it would be counted a great ſuperſtition, though nothing is ſaid againſt other Churches for their uſing of the ſame. In the *Poliſh* and *Lithuanian* Churches the Miniſters take the Infants in their arms when they Baptiſe them.

The Miniſter taketh in his arms the Infants when he baptiſeth them.

55. I

55. I find Confirmation uſed in moſt of the Reformed Churches, in ſome with greater, in ſome with leſſer ſolemnity; and in ſome with *impoſition of hands*, as among the *Fratres Bohemi*, in *Heſſen*, in *Poland*, in *Lithuania*, in ſome *without*. But however it is every where the ſame in ſubſtance, though it hath not every where the ſame denomination nor the ſame circumſtances. Which it ſhould have had, if *Calvins* judgement had been followed. His words are worthy to be here inſerted, as they are to be read in that Maſterpiece of his, called the *Inſtitution* of Chriſtian Religion: *It was*, ſaith he, *the cuſtom in old time that the Children of Chriſtian parents, when they were grown to the age of adoleſcence, ſhould be preſented to the Biſhop, that they might perform that which was required of them who preſented themſelves to Baptiſme when they were men of age. For ſuch did ſit among the Catechumenes, till they being rightly inſtructed in the myſteries of the faith, were able to utter before the Biſhop and the people the Confeſſion of their faith. Wherefore ſuch as were baptiſed in their infancy, becauſe they did not then make a confeſſion of their faith before the Church, at the end of their infancy, or at the beginning of their adoleſcence, were again preſented to the Biſhop, and were by him examined according to the Catechiſme which they had then in a certain ſet form. Now that this act, which otherwiſe was to be with good reaſon grave and holy, might be had in greater reverence and honour, the Ceremony of impoſition of hands was uſed in it. And ſo the youth, after the approbation of his faith, was diſmiſſed with a ſolemn bleſſing. The Ancients do often mention this cuſtom, &c. Therefore I approve and praiſe ſuch an impoſition of hands, which is uſed ſimply*

Confirmation.

Ratio Diſciplinæ fratr. Bohemer. Agenda *Eccleſ. Ref. in ditionib. Reg. Pol.*

Hic mos olim fuit ut Chriſtianorũ liberi, poſtquam adoleverant, coram Epiſcopo ſiſterentur; ut officium illud implerent, quod ab iis exigebatur qui ſe ad Baptiſmum adulti offerebant. Hi enim inter catechumenos ſedebant, doctrinæ ritè fidei myſteriis inſtituti, poterant fidei confeſſionem coram Epiſcopo & populo edere. Qui ergò baptiſmo initiati erant Infantes, quia fidei confeſſione apud Eccleſiam tunc defuncti non erant, ſub finem pueritiæ, aut ineunte adoleſcentia, repreſentabantur iterum à Parentibus, & ab Epiſcopo examinabantur ſecundùm formulam catechiſmi, quam tunc habebant certam ac communem. Quò autem hæc actio, quæ alioqui gravis ſanctáque meritò eſſe debebat, plus reverentiæ haberet ac dignitatis, Ceremonia quoque adhibebatur manuum impoſitionis. Ita puer ille fide ſua approbata cum ſolenni benedictione dimittebatur. Hujus moris ſæpe mentionem faciunt veteres.— Talem ergò manuum impoſitionem, quæ ſimplicitur loco benedictionis fiat laudo, & reſtitutam hodiè in purum uſum velim, &c; *Calv. Inſtit. lib. 4. c. 19. Sect. 4. de confirm.* Utinam verò morem retineremus quem apud veteres fuiſſe admonui, &c, *Idem ibid. S. ult. 13.*

as a bleſſing, and I would that the practice of it were at preſent reſtored to its pure uſe. And after he hath confuted the abuſes of the Church of *Rome* about Confirmation, he addeth, *But would to God that the cuſtom which I ſaid was in uſe among the Ancients, were by us retained, &c.*

The Communion conſtantly celebrated at certain ſet times.

56. The holy *Communion* is conſtantly celebrated at certain *ſet times* in all Reformed Churches. And they can hardly be perſwaded that not only they who reject wholly the Sacraments, or have but a very ſlender opinion of the uſe of them, but thoſe alſo who profeſſe themſelves to be Orthodox in this point, have either altogether neglected this holy Ordinance for many yeares in moſt Pariſhes of theſe three Kingdoms, and in both Univerſities; that of *Oxford* having had no Communion for above twelve yeares; or only admitted ſome few choice perſons to the ſame, refuſing it to all others, though their outward carriage was ſober, honeſt and religious: whereas all the Reformed world over no man that is not a notorious ill-liver, is debarred from that comfort which Chriſt hath left to his Church, not for thoſe that think themſelves *perfect* and *juſt*, but for the *ſick* and *weak*, as a *medicine* againſt *their diſeaſes*, as Mr. *Calvin* ſaith very well in the Communion-Service of the Liturgy he compiled. The Reformed Churches beyond the ſeas are ſo far from approving the debarring of any, that is not a ſcandalous perſon from the Communion under whatſoever pretenſe, that they uſe to call to account all ſuch as neglect that holy duty. The *Polonian* and *Lithuanian* & *Bohemian* Churches *excommunicate whoſoever is a whole year without receiving the Communion, unleſs it be by the advice of the Miniſter and for juſt cauſes*, as may be ſeen in the Canons of their General Aſſembly held at *Thoren* in the year 1595. And *Calvin* was ſo far from allowing any neglect of the holy Communion, as that he is in nothing more earneſt, than in making the uſe of it as frequent as may be with convenience. *But now*, ſaith he, (in one of his Epiſtles wherein he anſwereth ſome queſtions touching Rites

Quicunque ſacra Communione & uſu cœnæ Dominicæ ſine juſtis cauſis & ſententiâ miniſtri ſui non requiſitâ abſtineat, poſt tertiam, aut ſanè per decurſum unius anni, ſacræ Communionis neglectionem, publicè in cœtu aut &c. excommunicetur. *Polon. Conſenſ. Can. 7. Synod. General. Torun. an.* 1595.

and

and Ceremonies *I would be most for a Communion once every moneth: so that the frequent use of it do not breed neglect. For whilst the greater part abstaineth from Communion, the Church is in a manner dissipated. Nevertheless, we had rather that the Church should be invited to the Communion) every moneth, than only four times a year, as is usual amongst us. When I first came hither, there was no Communion but three times a year. I was for a Communion each moneth. But when I could not perswade it, I thought it better to bear with the peoples infirmity, than to dispute it with greater obstinacy. Nevertheless I caused it to be written in the publick Records, that this our custom is ill, to the end that posterity may with more ease and freedom mend the same.* This is only for once every moneth, but in his *Institution of Christian Religion*, he would have a Communion *at least once every week*, for which he sheweth many very good reasons; and having said that it was the practise of the Apostolical Church, as doth appear by the Book of the *Acts* of the *Apostles*, where we read that they *continued in the Doctrine and Fellowship, and in breaking of bread, and in Prayer*, he addeth, that * *so it ought altogether to be; no Church Assemblies without the Word, Prayer, Receiving of the Lords Supper and Almes.* Confirming this his opinion, besides the *practise* of the Church of *Corinth*, by sundry *Canons* and *Constitutions* of the Church from time to time, by recommending the *frequent receiving of the Communion* unto all Godly people, as most conducing to the *good and salvation of their souls.* And speaking of the custom of *receiving but once a year*, which prevailed in the Christian Church for a long

Jam verò singulis mensibus cœnam celebrari maximè nobis placeret: modo ne usus frequentior negligentiam pariat. Nam dum major pars à communione abstinet quodam modo dissipatur Ecclesia. Malîmus tamen singulis mensibus invitari Ecclesiam, quam quater duntaxat in singulos annos; ut apud nos fieri solet. Quum primum veni, non distribuebatur nisi ter quotannis mihi placebant singuli menses: sed cum minimè persuaderem, satius visum est populi infirmitati ignoscere quam pertinacius contendere. Curavi tamen referri in acta publica vitiosum esse morem nostrum ut posteris facilior esset ac liberior correctiò. *Calvin Epist. l. p. 452. ad quæst.* De quibusdam Eccles. ritibus.

Sæpissimè & singulis ad minimum hebdomadibus. *Cal. Inst. l. 4. c. 18. 43.* Talem fuisse Ecclesiæ Apostolicæ usum, Lucas in Actis commemorat. *Ib. d.*

* Sic agendum omnino erat, ut nullus Ecclesiæ conventus fieret sine verbo, orationibus, participatione cœnæ & elemosynis: His scilicet constitutionibus volebant sancti viri retinere ac tueri frequentem communionis usum ab ipsis Apostolis traditum quem fidelibus maximè salutarem esse, vulgi autem negligentia sensim obsolescere videbant. *ibid.*

long time; he ſaith, it is *moſt certainly an invention of the Devil*. What would he have ſaid of thoſe that neglected it for ſo many years in this Land, and were like to bring it quite out of uſe, through their neglect, had not Almighty God out of his infinite goodneſs prevented it, by reſtoring in his fit time, both *King* and *Church* unto their juſt Rights, and ſo enabling them to redreſs ſuch things as were put out of order during the late troubles.

Et ſane hæc conſuetudo quæ ſemel quotannis communicare jubet; certiſſimum eſt Diaboli inventum. *Ibid. n.* 46

57. As for the manner of receiving the *holy Communion*, it is known that the *Bohemian* Churches, who are the firſt that Reformed Religion from Popery to true and primitive Chriſtianity above two hundred years agoe, receive it *kneeling* at this day, in that poor remnant of them which God hath been pleaſed to preſerve from utter diſſipation. The Miniſters *do diſtribute* the Sacrament, ſay they in the Confeſſion of their Faith, to the people *being fallen down upon their knees*. And when the ſaid Churches did joyn with thoſe of *Polonia Major* and *Lithuania*, it was unanimouſly forbidden to receive that bleſſed Sacrament *ſitting*, becauſe (among other reaſons) that unmannerly and irreverent geſture was peculiar to thoſe *miſcreants* the *Arrians* amongſt them, who blaſpheming Chriſt our Lord and Redeemer, and taking him for a *meer man*, did think themſelves as good as he, and good enough *to ſit with him* at his own Table. And they make this obſervation (which may be alſo ours in this Church, if what one ſayes be true, as it is very likely, that *there is not a City, a Town, ſcarce a Village in England*, but hath ſome of thoſe miſcreant *Socinians*) that the cuſtom of *ſitting at the Lords Table* was firſt *brought into ſome of their Churches by thoſe who moſt miſerably falling from their Communion did renounce the Lord who redeemed them*: wherefore they *intreat and exhort moſt earneſtly*

The holy Communion received kneeling.

Et procumbentibus interim in genua diſtribuunt. *Bohem. Confeſſ. A.* 13.

Ne in uſu ſit ſeſſio ad menſam Domini, &c hæc ceremonia tantum infidelibus Arianis cum Domino pari ſolio ſeſe collocantibus propria. *Syn. General. Wlodiſlavienſis, 1583. Act. 6.*

Mr. Owen, *in the Preface of his Book againſt Socinianiſm.*

Cum itaque Seſſio potiſſimum occaſione & malo auſpicio illorumque miſerimè ex nobis exciderunt, & Dom. quæ nos redemit, abnegarunt, in conſuetudinem irrepſit aliquot noſtris Eccleſiis, rogamus & hortamus omnes iſtos cœtus & fratres noſtros in Domino ut ſeſſionem commutent in Ceremonias nobis in Eccleſiis Evangelicis per Europam conſuetas, ſcilicet ut adminiſtretur Cœna Domini partibus vel genua flectentibus (cum proteſtatione contra artolatriam Papiſtis conſuetam) quem utrumque ritum, prout in quibuſdam Eccleſiis hactenus uſitatus eſt, nobis liberum ſine ſcandalo & vituperatione invicem relinquimus & approbamus. *Ubi ſupra.*

earneſtly all their Brethren into whoſe Congregations it hath crept by the ill example of ſuch Infidels, to forbear the uſing of the ſame any longer, and to change it into either of thoſe other two ways of *receiving* uſed in the Evangelical Churches of *Europe*, that is, *Standing* or *Kneeling*. For they did not blame thoſe Churches whoſe eſtabliſhed cuſtom was to receive *ſtanding*, becauſe that is alſo a reſpectful geſture, and uſed with an intent to reverence our bleſſed Saviour. But thoſe that received *ſtanding* when they were at home, made no ſcruple at all to receive *kneeling* when they were in thoſe Churches which uſe that humble and reverent geſture at the Communion. This may appear by what is ſaid at the end of the Acts of the General Aſſembly of *Cracovia*, *Anno* 1573. that *all the Brethren of the three Confeſsions*, viz. the *Bohemian*, *Auguſtan*, and *Helvetick*, *Superintendents*, *Seniors*, *Miniſters*, &c. *did receive together the holy Communion of the body and blood of the Lord with ſuch ceremonies as are uſed in the Church of* Cracovia; which being one of thoſe of *Minor Polonia* which joyned themſelves with the *Fratres Bohemi*, uſed to receive *kneeling*, and no otherwiſe. For ſuch was their agreement, to keep the uniformity in every Church of each Confeſſion, that all the Delegates of the Churches of the other Confeſſions ſhould conform to the Rites and Uſes of that Church wherein they ſhould aſſemble from time to time. I muſt not omit, that in the Churches of *Tranſylvania* and *Hungaria* the Miniſter uſeth to break the bread when he nameth the breaking of it in the words of the inſtitution of the *Lords Supper*; and that he taketh the Cup likewiſe at the naming of it at the ſame time.

Denique ſacrâ Synaxi Corpus & Sanguinem Domini ſimul percipientes iis ceremoniis quas Eccleſia Cracovienſis in uſu habet.

58. In all Reformed Churches *Matrimony* is celebrated in the publick Congregation, and by the Miniſter. Thoſe that are to be married preſent themſelves before the Miniſter, who reads unto them that part of the Liturgy which is appointed for that Ceremony, and which is in ſubſtance the ſame with ours. In *Heſſen* they marry with a *Ring*; they do the like in *Poland* and *Lithuania*, and other places. And I think all uſe it *in ſponſalibus*. They uſe it, I am ſure, in *France*, in *Germany*, *Switzerland*, *Hungary*, *Tranſylvania*.

Of Matrimony.

Ring in Marriage.

In

In *Poland* and *Lithuania* the new-married couple, both man and woman, ſpeak after the Miniſter, and ſay, *I ſuch a one do take thee ſuch a one for, &c.* Almoſt the very ſame words with our Liturgy. The Miniſter holdeth their hands joyned together, and doth declare them Husband and Wife *in the name of the Father, of the Sonne, and of the Holy Ghoſt*; adding theſe words, *Whom God hath joyned together, let no man put aſunder.*

The Churching of Women. Agenda Eccleſ. Regni Polon.

59. The *Churching of Women* is uſed in the *Hungarian, Polonian,* and *Lithuanian* Churches. When the Woman who hath brought forth a Child, is able to go abroad, ſhe muſt go to Church, and kneeling neer the Communion-Table, there publickly give thanks for her Delivery, ſpeaking out the Prayer with the Miniſter. Which reaſonable and Chriſtian-like cuſtom I always ſaw very much approved of by all them that have but heard of it, though it were not uſed in their Churches.

The ſolemn burial of the dead with Hymns, &c.

60. In moſt of the Reformed Churches in *Heſſen, Hungaria, Tranſylvania, Poland, Lithuania, &c.* they bury their dead with great ſolemnity. The Miniſter with Singing-Boys going before the Corps, ſing out ſome proper Hymns from the Houſe to the Grave: They continue the ſame ſinging till the party is buried, as alſo for a time after. In moſt places they have Funeral Sermons. The *Hungarians* and *Tranſylvanians* have commonly two or three, one in the Houſe, one out of the Houſe, and one at the Grave. The Proteſtants of the *Bohemian* Churches uſed to have but one, and that at the Grave. The like is done in ſome of the Reformed Churches of *France*, as namely, in *Conſtantin*, in the Church called *l'Egliſe des Vez*; where by reaſon of the great number of the Reformed Gentry in thoſe parts, they have more liberty then in other places. There the Miniſter maketh a ſhort funeral ſpeech. In other places they bury their dead for the moſt part very late, when it is almoſt night, and with a very ſmall company, ſo many as are permitted, and no more: Wherefore they muſt do what they can, and may not do what they would. And this their ſad condition is the cauſe that they are not conformable in this and in ſome other

Cantu deducunt mortuos fideles ad ſepulturæ locum ibique funebri concione pro re nata, &c. *Ratio Diſcipl. Fratr. Bohem.*

other things to the reſt of the Reformed Chriſtians. An eminent man amongſt them writeth to me thus upon this very matter, by name *Monſieur Drelincourt*; *I am ſo far from allowing the cuſtom of the Reformed Churches of this Kingdom, where the Miniſters are ſilent at dead mens burials, that I would think it unſufferable, were it not for the condition under which we live.* And he addeth, *That having peruſed and carefully examined all that is read and ſung according to the Common-Prayer-Book of the Church of* England, *he ſeeth nothing at all contrary to Piety or pure Doctrine and the ſervice of God.* But this onely upon the occaſion offered, for there will be a fitter place for it.

61. I had almoſt forgotten to ſpeak of the *Communion of the ſick*; which is uſed in moſt Reformed Churches, as in *Hungaria, Tranſylvania, Poland, Lithuania, Heſſen, &c.* when any ſick perſon deſireth it, provided (as here with us by the *Rubrick*) that there be a ſufficient number of Communicants. *Calvin* was as much as any, for giving this ghoſtly comfort to them that have occaſion to require it. I might quote many places of his Writings to this purpoſe: but one will ſuffiſe for all, and that is an Epiſtle of his to *Gaſper Olevianus* his Kinſman, being an anſwer upon this matter. There he ſaith, *That from the nature, end, and uſe of the Myſtery,* (*viz.* of the Lords Supper) *he doth conclude rightly, that ſo great a benefit is not to be denied to ſuch as have been long ſick, or are in danger of death: Becauſe it is no ſmall confirmation of our Faith, to receive as it were from Chriſts own hand, a token by which we are made ſure to be accounted for members of his Body, and that we are fed with his Fleſh and Blood into hope of Eternal Life. So that the receiving of the Communion enabling us for the ſpiritual warfare,*

The Communion of the ſick. Polon. Conſenſ. Synod. General. Petricov. Concl. 5. edit. Genev. Ratio Diſcipl. Fratr. Boh. c. 3. n. 6.

Ex natura quidem, fine & uſu myſterii probe mihi colligere videor, non eſſe tanto bono privandos qui vel diuturno morbo laborant, vel de vita periclitantur. Ad fidei confirmationem valet, teſſeram accipere quaſi ex Chriſti manu, qua certiores fimus nos in ejus corpore cenſeri, carne ejus & ſanguine Paſci in ſpem æternæ vitæ. Itaque cœnæ perceptio nos ad obeundas ſpirituales pugnas inſtruit. Jam ſi pius quiſpiam è mundo migrandum ſibi videat, quia fieri non poteſt quin oppugnetur ac vexetur multis tentationibus, merito ſe armari cupiet ad ſuſtinendos conflictus. An eripiendum eſt ſingulare adjumentum, quo fretus ad luctam alacrius deſcendat, & victoriã obtineat? Jam prohibere quominus liceat profiteri & teſtatum facere pietatis conſenſũ cum Eccleſia, durum eſt ac mali exempli, ſive quis in lecto d'u jaceat, ſive morti ſit vicinus. Atqui Cœna ſanctæ inter Filios Dei unitatis, &c. *Calv. Ep. l.* p. 455.

if a godly man being upon departing out of this life, and desiring to arm himself against all those temptations wherewith he may be compassed and assaulted, shall he be denied this singular great help through which he will with more chearfulness encounter the enemy, and get the victory over him? Moreover saith he, *The Lords Supper being a badge of that Union which is among the Sons of God, it would be very hard, and of very ill example, if one having been long sick in a Bed, or being near death should be hindred from professing and testifying his piety and agreement with the Church.* But notwithstanding he was so well grounded in this, he could not prevail so much as to have it used in the Church of *Geneva*; where he found opposition against many other wholsome things, whereof some have been before observed, as occasion was. And though the French Reformed Churches do not use the same, because they are not permitted to exercise their Religion but in some certaine publick places appointed by their Kings authority, they are so far from condemning our Church, or any other who give that ghostly Comfort to such as desire it, that their Ministers openly declare and profess they would do the like if they were permitted. I will alledge one for all, the same that I cited even now, *Monsieur Drelincourt*, a person very well known by many very useful Books which he hath set forth, all with the opprobation of his Collegues the Learned and Worthy Ministers of *Charenton*: *If we were permitted*, saith he, *to preach at* Paris, *and there to minister the holy Communion, I am of this persuasion, that it would be a pious and charitable work to give that comfort to those poor sick persons who have kept their Bed for many years, and are not able to go as far as* Charenton, *which is the place of our ordinary exercises of Religion.* This he saith in a Book against a Jesuite, who said, that the Reformed Churches of *France* did not allow the *Communion of the sick.*

Que s'il nous estoit permis de prescher à Paris, & d'y administrer la sainte Cene, j'estime que ce seroit une œuvre pieuse & charitable que de donner ceste consolation à de povres malades, qui de puis plusieurs années sont attaches au lict, & ne peuvent aller à *Charenton*, qui est le lieu de nos exercises ordinaires. *M. Drelinc. en son Faux Pasteur Convaincu. Art.* 10.

62: Because

62. Becauſe I ſee that many here among us, and ſome of them *Presbyterian Miniſters*, make nothing of purchaſing and detaining Church-lands; I think it alſo my duty to let them ſee the judgement of the Reformed Churches upon the ſaid abuſe, which by them is counted no leſſe than a *Sacriledge*. In the Concluſions of the General Aſſembly of the *Bohemian*, *Polonian* and *Lithuanian* Churches held at *Petrikou*, *Anno* 1578. you read theſe words; * *The Lords Patrons ought to reſtore faithfully unto God, unto the Miniſters and uſes of the Church, the Tithes and other goods dedicated to Churches, if they mean to have a good Conſcience and fame in the houſe of God.* And the *Helvitique* Confeſſion, which (as I obſerved before) was ſubſcribed by moſt Reformed Churches, even by that of *Scotland*, ſpeaketh thus; † *The Church of Chriſt hath riches beſtowed upon her by the munificence of Princes and the liberality of Believers, who have given their meanes unto the Church. For the Church needeth to have meanes, and hath had meanes from ancient times, to ſuſtain the neceſſary Charges of the Church. Now if the meanes of the Church through injury of the times,* (mark our caſe) *and the boldneſs, ignorance, and avarice of ſome, have been abuſed, let them be reduced anew by pious and wiſe men to a holy uſe. For there muſt be no conniving to an abuſe* EXCEEDINGLY SACRILEGIOUS. To theſe I muſt adde the Reformed Churches of *France*, which declare as much as any againſt that ſacrilegious abuſe. Here followeth one of the Acts of the National Synod of *Figeac*; * *Thoſe of the Religion who have intruded themſelves into the poſſeſſion of the goods which Clergymen were wont to enjoy, ſhall be exhorted to employ them wholly to pious uſes,* viz. *to the maintenance of Miniſters, to help towards the neceſſities and inſtruction of Scholars, as being the Seminary*

Dr. *Burges.*

Alienation and Detention of Church-lands accounted a Sacriledge.

* Decimas cæteráque bona Templis dicata Domini Patroni debent Deo, Miniſtris & uſibus Eccleſiæ fideliter reddere, ſi conſcientiâ & famâ bonâ in domo Domini frui volunt. *Concluſ. Synod. Petricov. Conclus.* 9.

† Opes habet Eccleſia Chriſti ex munificentia Principum ac liberalitate fidelium, qui facultates ſuas Eccleſiæ donarunt. Opus enim habet Eccleſia facultatibus, & habuit ab antiquo facultates, ad res Eccleſiæ neceſſarias ſuſtinendas. Si verò opes Eccleſiæ per injuriam temporum & quorundum audaciam, inſcitiam aut avaritiam tranſlatæ ſunt in abuſum, reducantur à viris piis & prudentibus ad ſanctum uſum. Neque enim connivendum eſt ad abuſum *Maximè Sacrilegum. Helvitica Confeſ. c.* 28.

* Ceux de la Religion qui de leur authorité jouiſſent des Diſmes que les Eccleſiaſtiques ſouloyent lever, ſeront exhortes de les employer du tout a bons uſages, come a l'entretien du Miniſtere, ſubvention aux neceſſites & inſtruction des Eſcoliers, come pepiniere de l'Egliſe, & non a leur profit particulier, ſur peine deſtre cenſures, juſqu'à ſuſpenſion de la Cene, s'ils n'aquieſcent a ceſt avis juſte & raiſonnable. *Syn. de Fig.* 1579. *art.* 24.

nary of the Church, and not to their private profit, under the penalty of being cenſured ſo far as to be debarred from the Communion, if they do not acquieſce to this juſt and rational advice. At another National Synod it is ordered that the very Tenants of Church-lands, becauſe they uſually have them at a low rate, ſhall contribute a *conſiderable part of their profits towards the charges of the Church, unto which the Revenues of the ſaid Lands do belong, as being naturally ſetled upon her.* How much *Calvin* was againſt the Sacriledge that is committed by alienation and unjuſt detaining of Church Revenues, and how earneſt he was to have them reſtored to their proper and lawful uſe, may appear by the addreſſes he made to the Senate at *Geneva* for this purpoſe, and by the joy he was tranſported with, when he learned by a Letter of *Farel*, that in the County of *Neocum*, the Church had her goods reſtored to their proper uſes. * *It cannot be expreſſed*, ſaith he, *how great my joy was, to hear that it was granted by your Magiſtrates, that the Churches Revenues ſhould be reduced to their true uſe.* Again in an other place in his Book of *Scandals*, † *As for my part* ſaith he, *if any have plundered the Churches goods to fill up their purſes, I do not excuſe them. And our books are expreſſe wunneſſes, how much we abhor ſuch Sacriledges.* And again in an other Treatiſe, where he writes of the neceſſity of Reforming Religion in his time, granting that there was ſome abuſes committed by ſome Proteſtant Princes of *Germany*, who diverted the Revenues of the Church to profane uſes; He ſayes frankly * *that he doth not excuſe all that is done by them in that particular. But in the contrary that he profeſſeth, it doth diſpleaſe him to ſee in ſome places, that no more care is taken, that the ſaid Revenues be put to ſuch uſes only as they are dedicated to.* Adding that *all good men do groan with him, becauſe of the ſame abuſes.* If ſo,

La compagnie a jugé que les dits termiers (*des diſmes & autres biens Eccleſiaſtiques*) ſeront exhortes ſelon leur devoir de contribuer notable partie de leur gain pour ſuvenir aux affaires de l'Egliſe, auſquells ce revenu eſt naturellement affecté. *Synod de Vitré 1583. art. 13. des faits partic.*

* Quod de bonis Eccleſiæ in verum uſum redigendis à veſtris impetratum eſt, dici non poteſt quanta lætitia me perfuderit. *Calv Epiſt. l. p. 575.*

† Ego vero, ſiqui reprendis ſuis erumenis Eccleſiæ bona prædati ſunt, non excuſo. Et libri noſtri, quantopere abhorreamus ab ejuſmodi Sacrilegiis, diſerti ſunt teſtes *Calv. lib. de Scandalis p. 876.* * Jam quidem teſtatus ſum, nolle me omnia quæ apud nos fiunt excuſare: quin potius non majorem alicubi rationem haberi, ut in eos tantum uſus impendentur Eccleſiæ reditus, quibus ſunt dedicati, mihi diſplicere profiteor: Mecum etiam id gemunt omnes boni. *Calv. de Neceſſit. Reform. Eccleſ. p. 453.*

how

how would it have grieved his heart to ſee, not only the *Souldiers* once more *caſt lots* upon our Saviours *Garments*, but the *Prieſts* likewiſe comply and *ſhare* with them; ſome carrying his *Coat* (a Biſhoprick) entire away *without renting*? Once more ſurely he would have ſaid. *Mecum etiam id gemunt omnes boni.* All honeſt men with me are grieved at it.

63. By what hath been ſaid hitherto, I hope it is clear that the Government and Rites & Ceremonies of the Reformed Church of *England* are not ſo unknown and unpractiſed in the Reformed Churches beyond the Seas as was pretended, there being indeed hardly one of her Rites and Ceremonies that is not uſed in ſome one Reformed Church or other.

Uniformity in every Reformed Church.

64. But a main point, in which they all and every one agree at full together with her, is that of *Uniformity*. None of them doth intend to preſcribe or impoſe any thing upon other National Churches, as ſhall appear in the ſecond Section of this Treatiſe. For they know that it is not neceſſary that all National Churches ſhould uſe the ſame Rites and Ceremonies. And though it is to be wiſhed it might be ſo, for the greater unity of Chriſtians one with another. Nevertheleſs, as that Univerſal Uniformity hath never been yet, it may be counted in a manner a thing of a moral impoſſibility. But that every National Church ought to have Uniformity within it ſelf, it hath alwayes been the judgement of all ſober and wiſe Chriſtians, and is at this day the good example of all the Reformed Churches in the world, (as much as their condition will bear it) except the now, as to that, yet unhappy Church of *England*. Nay thoſe very men who at this time are ſo much againſt Uniformity in this Church, becauſe they do not ſee themſelves in a condition to force all others to conform to them, were as much for it, not very many yeares ſince, as any of thoſe with whom they are diſpleaſed for preſſing the ſame upon them now. Witneſſe the Ordinance of the Lords and Commons 3. *January* 1644. *for eſtabliſhing and obſerving the Directory in all exerciſes of the publick Worſhip of God in every Congregation, Church, Chappel and place of publick Worſhip within the Kingdom.*

dom of England, &c. And the *Preface* of the ſaid Directory, wherein the Authors acknowledge *they have promiſed Uniformity in Divine Worſhip in their ſolemn Leaguc and Covenant.* And I would it were out of mans memory how they dealt with them who were the then *Non-conformiſts*, and who would not violate a Law Eſtabliſhed by Act of Parliament and confirmed by a long, continued and general practiſe, and forſwear themſelves, to comply with the times. Take a view of all the *Canons* and Eccleſiaſtical *Conſtitutions* and *Injunctions* of any Reformed Church, and you will find that they are to be obeyed by all and every Member of the ſaid Church, whether Miniſter or others, every one according to his place and calling. If every Member of this Church would but yield the ſame obedience to the Rulers thereof, that is yielded to the Rulers of other National Churches by their ſeveral Members, we ſhould ſee in a very ſhort time, through the bleſſing of the God of Peace and Order, all things quiet and ſecure with great happineſſe in this Nation. For indeed nothing more is by them demanded of any of thoſe whom the *Word of God*, the *Conſtitutions of this Church*, and the *Lawes of the Land* have put under their ſubjection. And can therebe any reaſon why diſobedience, ſchiſme and *Independency* ſhould be ſuffered in the Church of *England* rather than in any other Reformed Church? I will inſtance here but in what is done in the Reformed Churches of *France* about the great point of Uniformity, becauſe they are beſt known here among us. No man is to be ordained a Miniſter, nor admitted to any other Office in the ſaid Churches, but he muſt *ſubſcribe*, beſides the publick Confeſſion of their faith, the *Canons* and *Conſtitutions* agreed upon at *Paris*, *Anno* 1559. which they call their *Diſcipline*. *Thoſe that ſhall be choſen* Miniſters *ſhall ſubſcribe the Confeſſion of Faith which is eſtabliſhed amongſt us, and the Eccleſiaſtical Diſcipline, as well in the particular Churches wherein they ſhall be choſen, as in the* Claſſis *whither they ſhall be ſent.* This is one of the Injunctions of the aforeſaid Diſcipline upon which the National Synod of *Gap*

Subſcription required.

Ceux qui ſeront eſleus ſigneront la Confeſſion de Foy arreſtée entre nous, & la Diſcipline Eccleſiaſtique, tant es Egliſes ou ils ſeront eſleus, qu'es Colloques ou ils ſeront envoyes. *Diſciplin. Eccl. des Egl. Ref. de France Chapter* 1. *des Miniſt. Article* 9.

Anno

Anno 1603. hath theſe words; *The 9th. Article of the firſt Chapter of the Diſcipline ſhall be carefully obſerved. And to this end there ſhall be in all Provincial Synods, and in all* Claſſes *and Conſiſtories, a copy as well of the Confeſſion of Faith as of the Diſcipline Eccleſiaſtical.* *Whoſoever hath peruſed the Acts of the ſeveral National Aſſemblies held in *France* by the Proteſtants ſince the Reformation, may have obſerved that the Churches of the Principality of *Bearn*, King *Henry* the fourth his Native Country, could never be admitted into the ſaid Aſſemblies to ſit and Vote in them as Members thereof, before they ſubſcribed the obſervation of their Diſcipline in all its particulars. Which was yielded to by them but in the year 1631. at the National Synod held at *Charenton*. And yet it is obſervable, that the aforeſaid Churches are in a Country by themſelves, which is ſeldom frequented by the *French*; ſo that the variety of their Rites and Diſcipline would have been leſs ſubject to offence and diſputes. But being they were to conſtitute one National Church with them, they would have them conform, or leave them to themſelves as they were before the Principality of *Bearn* was incorporated to the Kingdom of *France*. In the ſaid Acts alſo, among many others to the ſame purpoſe, there is a very markable one to ſhew how zealous they are to keep Uniformity amongſt themſelves. For whereas there were a few Churches which did receive the holy Communion ſitting, it was ordered by the National Aſſembly of St. *Maixant*, that the ſaid Churches ſhould conform to the others which uſe to receive it ſtanding. Nay they preſſe Uniformity ſo far, as not to ſuffer the people to come at once about the Communion-Table, as many as it can hold, though they ſhould receive ſtanding, as it was the uſe of ſome Congregations; but will have them all to come one by one: *To the end, ſaith the ſaid Synod, *that hereafter all the Churches of this Realm may conform each to other in the Adminiſtration of the Lords*

L'article 9. de la Diſcipline ſera ſoigneuſement obſervé. Et à ceſte fin y aura en tous les Synodes Provinciaux, Colloques et Conſiſtoires, une copie tant de la Confeſſion de Foy que de la Diſcipline Eccleſiaſtique.

Theſe Acts are kept in the chiefeſt Churches of every Provincial Synod as at Charenton, Roan, Bordeaux, &c. where they are to be ſeen.

*Afin que dorenavent *toutes* les Egliſes de ce Royaume ſe *conforment* en l'adminiſtration de la Sainte Cene, les unes aux autres, *ſans aucune difference*, &c. il eſt enjoint à tous Paſteurs de garder la ſimplicité ordinaire, & s'abſtenir de toutes façons nouvelles & particulieres, comme, &c. Et auſſi la couſtume de faire ranger le peuple à Table s'aſſis ou debout, au lieu de faire paſſer les fideles les uns apres les autres, &c. Et les Colloques, & Synodes auront l'oeil ſur ceux qui feront autrement pour les ranger à leur devoir par cenſures convenables. *Synode de St.* Maixant, 1609.

Supper

Supper without any difference, &c. it is ordered that all Paſtors ſhall ſtand to the common ſimplicity, and ſhall abſtain from all novelties and peculiar wayes, as, &c. and ſhall give over alſo the cuſtom to make the people beſet the Table round about, either ſitting or ſtanding, whereas they are to make them come one after another, &c. And the Claſſes *and Synods ſhall obſerve ſuch as ſhall do otherwiſe, to order them by cenſuring them accordingly.* Now if it happeneth that ſelf-conceited men move any queſtion about their *ſet forms, rites,* &c. to the breaking of Uniformity, they are proceeded againſt in this manner according to the Diſcipline of the ſaid Churches:* *If one or more ſhould move any debate, to the breaking of the Churches unity, upon any matter of Doctrine or Diſcipline, or upon any point of the* ſet Form *of Catechiſm, or Adminiſtration of Sacraments or Common-Prayer, or the Office for Marriage; and that the private admonition be not a ſufficient remedy againſt that evil;*

*Si un ou pluſieurs du peuple s'meuvent debat, pour rompre l'union de l'Egliſe, ſur quelque point de *Doctr ne* ou de *Diſcipline*, ou ſur le *Formulaire* du *Catechiſme*, de *l'Adminſtration* des *Sacraments*, ou des *Prieres Publiques*, & de la *Benediction du Mariage*; & qu'a cela les particulieres admonitions ne puiſſent ſuffiſamment remedier; le Conſiſtoire du lieu taſchera promptement de reſoudre & appaiſer le tout ſans bruit, & avec toute douceur de la Parole de Dieu. Et ſi les contrediſans ne veulent acquieſcer, le Conſiſtoire du lieu priera le Colloque de s'aſſembler en temps & lieu le plus convenable, ayant preallablement fait faire auſdits contrediſans promeſſe expreſſe & en regiſtrée de ne rien ſemer de leurs opinions en ſorte ou maniere quelconque, en attendant la Convention dudit Colloque; ſur peine d'eſtre cenſures comme Schiſmatiques; ſauf toutefois de conferer avec les Paſteurs & Anciens, s'ils n'ont eſte enſeignes. Et au cas que leſdits contrediſans refuſent de faire leſdites promeſſes, ils ſeront cenſures comme Rebelles, ſelon la Diſcipline Et le Colloque aſſemble procedera comme deſſus. Et ſi leſdits contrediſans, ayans eſté ouis patiemment, & refutes, demeurent ſatisfaits, le tout ſera enregiſtré; Sinon le Synode Provincial ſera requis de s'aſſembler, meſme extraordinairement ſi beſoin eſt, au temps & lieu que ledit Colloque jugera le plus propre, apres la promeſſe telle que deſſus reiteree par leſdits contrediſans. Le Synode aſſemble aviſera preallablement avec bonne & meure deliberation & conſideration, de la matiere, des lieux du temps & des perſonnes, s'il ſera expedient que la conference auec leſdits contrediſans ſe face en la preſence du peuple a huys ouverts, & qu'on donne audiance à quiconque des aſſiſtans voudra parler; ſans que toutefois la deciſion en appartienne à autres qu'aux convoques de la Province, & le tout ſuivant l'ordre porte par la Diſcipline. Et alors ſi leſdits contrediſans ne ſe veulent ranger, ils ſeront les meſmes promeſſes que deſſus, & ſeront renvoyes au Synode National, ou ordinaire, ou, ſi la neceſſite le requiert, extraordinairement aſſemble, lequel les orra en toute ſainte liberté Et la ſera faite l'entiere & finale reſolution par la Parole de Dieu; à laquelle s'ils refuſent d'aquieſcer de point en point, & avec expres deſaveu de leurs erreurs en regiſtrees, ils ſeront retrenches de l'Egliſe. *Diſcipl. des Egl. Reform. de France, Ch. des Conſiſtoires, Art.* 31.

The

The Consistory of the place shall endeavour to appease all without noise, and with all meekness of the word of God. And if those who contradict be not willing to acquiesce, the Consistory of the place shall pray the Classis *to assemble at the fittest time and place, having first required of the gainsayers an expres promise, and that recorded, that they shall not in any way or manner whatsoever spread any thing of their opinion, under pain of being censured as Schismaticks, save only that they may communicate with the Ministers and Elders, if they have not been instructed. And in case that the said gainsayers refuse to give the said promises, they shall be censured as Rebellious, according to the Discipline. And the* Classis *being assembled, shall proceed as above said. And if the said gainsayers, being heard patiently, and confuted, remain satisfied, the whole business shall be recorded; otherwise the Provincial Synod shall be required to assemble in extraordinary, if need be, at the time and place that the said* Classis *shall think fittest, the above said promise being reiterated by the said gainsayers. The Synod being assembled first of all shall advise and consider with mature deliberation about the matter, place, time and persons, whether it shall be convenient the said dispute be had with the said gainsayers before the people openly, and whether any one of them that shall be present, and that have a mind to speak, shall be heard; provided always that no body shall have power to decide but such as are called of the Province, according to the Discipline. And then if the said gainsayers will not be ruled, they shall make anew the same promises as before, and shall be referred to the National Synod ordinarily, or if the case requireth it, extraordinarily assembled, which shall give them a holy and free hearing. And there shall be the full and final resolution out of the word of God; unto which if they refuse to acquiesce punctually, and with an expres renunciation of their errors recorded, they shall be cut off from the Church.* Thus the French Reformed Churches usually proceed against the disturbers of their setled Governmen and publick Worship. And so indeed ought to do all National Churches that have a mind to preserve peace and unity among themselves. But though this may seem hard to them who may be concerned in it, yet if they could consider the thing in it self, laying aside all passion and private interest, they would think it most rational and just. For

granting there must be a National Church, whose Representatives ought to have a coactive power against dissenters, (which thing none but *Independents* will deny) either the Church (I mean the whole Assembly of her Representatives) must be brought to yield to the Gain-sayers, though not perswaded by them (which no rational man will grant) or the Gain-sayers, continuing to be such, must be proceeded against according to the *French mode:* Or every body must be left free to himself to do what seemeth good before his own eyes; which is a disorder never to be suffered in *Israel* as long as there is a King in it.

65. The afore-quoted Canon of the French Reformed Churches is made properly for the ordering of Contentious Lay-men, who being supposed to want instruction, and trespasse against the Established Lawes of the Church out of ignorance, ought to be taught and dealt gently with, that they may be recalled, if possible, before they be excommunicated. But as for Ministers, nay Elders also, which ought to be understanding and knowing men, when it happeneth that any of them disturbe the peace of the Church, not only about Doctrinals, but likewise about *Church-Government* & the *set forms* of Common Prayer, if they refuse to submit to what is ordered thereupon in the Classical Assembly, (which sometimes consists but of three Ministers) the *Ministers* are forthwith *silenced* without any more adoe, and the Elders suspended from the Function of their Office, by this following Constitution; *A Pastour or an Elder breaking the union of the Church, or raising debate about some point of Doctrine, or of the Discipline by them subscribed, or about the set form of Catechisme, or Administration of Sacraments, or Common Prayer, or the Office for Matrimony, refusing to submit to the determination of the Classical Assembly, shall be thenceforth suspended from his Office, to be further proceeded against at the Provincial or Nationall Synod.*

Un Pasteur ou Ancien rompant l'union de l'egliſe, ou eſmouvant contention ſur quelque point de Doctrine ou de la Diſcipline qu'il avoit ſouſſigne, ou ſur le formulaire du Catechiſme, ou de l'adminiſtration des Sacrements, ou Prieres publiques, & Benediction du Mariage, ne ſe voulant ranger à ce que le Colloque en aura determiné ſera deſlors ſuſpendu de ſa charge, pour eſtre procedé plus outre au Synode Provincial au National. *Diſcip. des Egl. Ref. de France, Ch. des Conſiſt. Art.* 32.

66. I

66. I must end with these following words of Mr. *Calvin*, not only because his Authority may be of great force upon some men, but because also that of themselves, though they had any other Author whosoever he were, they are full of good sense and are grounded upon Scripture. There was in a Church of the County of *Neocum*, a certain *Non-conformist* Minister. *Calvin* was desired to go in person to help them to bring the party to some reason. But his occasions not permitting him to grant them thus far their request, he writeth thus to *Farell* who was among them: * *The mean while I can give the Brethren no other advise but this, that they admonish your Collegue before the Magistrate, that he suffer himself to be ruled. If he continueth obstinately to refuse to do so, let them declare unto the party that they hold him no longer for their Brother, since he overthroweth the common Discipline by his contumacy. This hath been alwayes of force in the Church, as being ordained by the Decrees of ancient Councils, that he who will not subject himself to the Lawes of common Discipline should be deposed from his office. And there is no need here to seek for humane Authority, since the holy Ghost hath pronounced of such, that the Church hath not accustomed to be contentious. Wherefore let them put out such a fellow who despiseth the rights of common Society.* And so they use to do at *Geneva*, where the Magistrates shew great rigour against them that are disobedient to the orders of the Church; insomuch that if any man be so unwise as to despise them, he is openly punished with banishment or otherwise. † *If any one*, sayes Calvin, *doth obstinately slight the Authority of the Church, unlesse he leaves his contumacy, he is banished by the Senate for a year. And if any one sheweth himself unruly and stubborn, the Senate doth take the cause to himself, and punisheth the party.* And certainly, though as I said before, this may seem hard to offenders and unruly *Independent* spirits, yet thus and no otherwise ought it to be in all Kingdoms, States, Churches and Societies, that will preserve peace and unity within themselves.

Calvins judgement about Non-conformists.

* Consiliũ interea fratribus non possum aliud dare, nisi ut Collegam tuum coram Magistratu admoneant ut se patiatur in ordinem redigi. Quòd si pervicaciter recusare institerit, denuncient sibi non esse loco fratris qui communem Disciplinam contumaciâ suâ perturbat. Semper hoc in Ecclesia valuit quod veteribus Synodis fuit decretum, ut qui subjici communis Disciplinæ legibus noluerit, munere abdicetur. Neque hîc querenda est hominum authoritas, cùm Spiritus Sanctus de talibus pronunciaverit, Ecclesiam non habere morem contendendi. Valere ergò eum jubeant qui communis societatis jura respuit. *Cal. Farel. p.* 122. *Edit. Genev. fol.* † Siquis præfractè Auctoritatem Ecclesiæ spernat, nisi ante elapsum annum à contumacia desiterit, à Senatu in exilium annuum ejicitur. Siquis etiam protervius se gerat, Senatus causam suscipit & animadvertit. *Calv. Epist. l. p.* 311.

Sect. II.

That in those things, in which some Reformed Churches beyond the Seas, differ from the Reformed Church of England, they do not pretend she should rather conform to them, then they to her; and that they never desired the abolition of our Church-Government, or of our Book of Common-Prayer, but that they approve of both, and wish we may ever enjoy the benefit of both in peace and quietness.

1. AFter I had finished the first *Section* of this Treatise, there came forth in Print a thing called, *A Petition for Peace, &c.* In which I find that the Authors thereof do still continue to alledge as a main reason, to excuse their opposing *the publick worship of God*, by Law established in the Church of *England*, That, *the Pastors of most of the Reformed Churches abroad take the conformity with us*, in those things that they themselves dislike and scruple at, *to be a sin*: which is the same, as when they said in their Preface to the *Directory*, that the Book of *Common-Prayer* kept the said Churches from full Communion with us, and us with them. And this they affirm anew, with as much confidence, as if it were not only most true, but most evident, and so out of question, that it needeth not to be proved. For they do not so much as bring any one evidence for it, but only say, that so it is; taking it for a thing granted on all sides, and commonly known of every body. This, without all doubt, will seem very strange to many, to me it doth not: For although the said Assertion be as far from Truth, as Heaven is far from Earth; they have given it out for true so often since the first time, that now it is very likely they take it really to be true; whereas at first they either knew it to be most false, as it is; or (as I am more apt to believe) they delivered it rashly upon mis-information, or upon very light grounds. Now this

this is the unhappineſſe of all ſuch as uſe themſelves to ſpeak an untruth, or venture to affirm any thing raſhly; that though at firſt they are conſcious of the Truth, and know very well how things ſtand, or at leaſt have ſome doubts about the ſame, yet notwithſtanding, by telling them over and over again to others whom they would deceive, at laſt they are alſo deceived themſelves. And I am heartily ſorry that ſuch a misfortune ſhould befall tender *Conſciences*, who profeſs the love of Truth, and who therefore ſhould be (as I wiſh they were) ſincere lovers of it, when known to them. My work therefore in this *Section*, muſt be to vindicate the Reformed Churches abroad from this ſcandalous aſperſion, and to bring our deceived Brethren out of their Errour in this point, as I hope I have done in the former; by ſhewing that the ſaid Churches are no *Enemies* (as I have ſhewed they are no *Strangers*) to our Church-Government and Publick Worſhip of God.

No ſtep of our Church-Government or Publick worſhip of God, in the Publick Records of any Reformed Church.

2. By the Lawes of fair diſputation, they ſhould prove what they affirm, and not I what I deny. But though the Negative be not alwayes eaſie to be proved, I will undertake to make this good. It is ſaid that the Reformed Churches beyond the Seas, take thoſe things in which they differ from the Reformed Church of *England* to be ſinful, and that therefore they would have her conform to them. This I deny. And firſt of all I demand of them that ſay ſo, what proof they have for what they thus give out? Can they bring any Article of the *Publick Confeſſion of Faith* of any Reformed Church, whether of the *Bohemians*, or *Poles* and *Lithuanians*: or of *Hungaria* and *Tranſylvania*, or of the Cities of *Bremen* and *Embdem*: or of *Heſſen*: or the *Palatinate*; or of the *Reformed Churches* that are in the Elector of *Brandenburgh* his Dominions; or in either of the *Sileſia's*, or of the Cantons of *Switzerland*: or of *Holland*, *France*, *Geneva*, and the *Griſons*? Can they ſhew us any of their *Eccleſiaſtical Injunctions*, or any *Rubrik* of their Books of Common Prayer, or of any other of their *libri Symbolici*; wherein the received opinions of the ſeveral Churches of the afore-named Countries, are contained and made publick to the world; by which it appeares that they would have

have us conform to them, in thoſe things in which we differ from them, as they do themſelves one from another, and that they take conformity therein with us to be a ſin? If no ſuch thing can be produced out of any publick Record whatſoever, upon what ground do they preſume ſo to ſay, and ſo to write in ſo many printed Books, to the great prejudice of Peace and Truth, and of their own Credit and Honeſty?

The general ſilence of the Reformed Churches about theſe things in which they differ from us, is a ſufficient argument that they do not condemn the ſaid things as ſinful.

3. This general ſilence of all the Reformed Churches abroad, is a ſufficient argument to vindicate them from that ſcandalous aſperſion of being Enemies both of the Governments and Rites of the Reformed Church of *England*. For ſure they are not ſo uncharitable, if they ſhould ſee us their Brethren in a way of ſin, as not to advertiſe us of it, and to recall and bring us back from it. And if they did ſo little regard the ſalvation of our ſouls as to neglect us wholly; yet knowing that many of their Members come over to us and conform with us, in ſeveral parts of this Kingdom, they ought in conſcience to forewarne them of our ill wayes; if they are perſuaded we have any ſuch, and forbid them to conform and comply with our pretended ſins. And where could they have given this neceſſary *Caveat*, and made this prohibition more fitly aud more profitably, than in ſome of their publick Records, that none might pretend ignorance thereof? No doubt therefore, but that they approve of thoſe things which they no way nor any where condemn, or at leaſt that they do not take them to be ſinfull, but hold them to be of themſelves ſimply indifferent, as indeed they are (I ſpeak of outward Rites) and good only in the good uſe of them; and in reference to the good end for which they are inſtituted, and to the honouring and obeying (as duty requireth) the lawful Authority by which they are enjoyned and impoſed.

4. But although it were enough for me, ſimply to deny that which is thus affirmed without any the leaſt proof; and that the ſilence of the Reformed Churches about the things queſtioned, is ſufficient evidence to ſhew they are not by them condemned; eſpecially having ſuch occaſions offered them to ſpeak their mind thereon: Nevertheleſſe, for their greater

greater vindication, and for the bettter ſatisfaction of us all, I will bring ſome poſitive reaſons to demonſtrate the ſame.

Thoſe of the Reformed churches beyond the Seas, who come over, joyn with us in our Publick Worſhip, by the adviſe of their Paſtors.

5. Silent as I have ſaid they are all about theſe matters, but not only thus. For whenſoever any of their Members come over from beyond the Seas to us, and that they are to live in ſuch parts of this Kingdom or City, as that they cannot conveniently go to any of thoſe Stranger Churches, whether *French*, *Italian*, or *Dutch* that are amongſt us; they tell them that they may, and that they ought to come to our *Churches*, to be preſent at our *Service*, to ſay *Amen* to our *Prayers*, to *receive* the *Holy Communion* with us, and after our way; and to perform all Church-duties, according to our uſual Rites and Ceremonies by Law Eſtabliſhed. When they return to their ſeveral Countries and Churches, none of them is queſtioned for having conformed with us. Of this I could produce many hundred witneſſes, but I will name only one, who is a man beyond all exception in this matter; and that is Dr. *John Colladon*, one of the Kings Phyſitians in Ordinary, born in the *Town* and bred up in the *Church* of *Geneva*, and known for a ſound *Proteſtant*, and who had the Honour to congratulate His Majeſties moſt happy Reſtauration from the City and Church of *Geneva*, and from the Proteſtant Cantons of *Switzerland*. Enquire of him and he will tell you, that when he came over into *England*, not knowing whether there would be a French Church in thoſe parts of the Kingdom or City, where his occaſions might oblige him to ſettle and abide; before he parted, being not fully informed what the judgement of the Church of *Geneva* was about the Church of *England*, he put this *Quære* to the Rulers of his ſaid Church; whether it was lawful for him to joyn with the Church of *England* in Publick Worſhip, and receive the holy Sacrament according to the uſual Rites thereof? It was anſwered that he might, and that it was not to be queſtioned. And ſo he did, and ſo doth at this very day, and ever did upon occaſions all ſuch as have come over, unleſs they be infected and withdrawn from their own principles, by ſome of their and our contentious *Semi-Independ-*

dependent Brethren here amongſt us. This which I ſay of their joyning and conforming with us in all Church-duties, without any ſcruple when they are in this Kingdom; is teſtifyed many years ſince by an eminent Witneſſe, *Monſieur Bochart* the famous Miniſter of *Caën*, in a Printed Letter of his, to that moſt worthy *Prelate* in all reſpects, the now *Lord Biſhop* of *Worceſter*, Dr. *Morley*; where he hath theſe words in the Margent, which I tranſlate thus: *There never were any of our Communion in* England, *after they attained the underſtanding of the Engliſh Tongue, but did aſſiſt willingly at Gods Service in your Churches, and received the holy Communion of the Epiſcopal Miniſters, and alſo of the Biſhops themſelves when occaſion was offered. This I profeſs that I have done ſometimes my ſelf, not without benefit, when I ſtudied Divinity at* London *and at* Oxford. And who knoweth not that the famous *Peter du Moulin* did conform in every thing to the Church of *England* when he was in the *Cathedral Church* of *Canterbury*, whereof he was made *Prebendary* by King *James*. I might adde Dr. *de Laune* Miniſter of the *Walloons Church* at *Norwich*, who ſpeaking both languages performed often Divine Service in Engliſh Congregations, according to the Book of *Common-Prayer* of the *Church* of *England*. And Reverend Mr. *Calendrin* one of the Miniſters of the *Dutch Church* in *London*, and many more who have done the like upon occaſions. All this, I truſt, is ſomewhat towards the proving that the *Paſtors* of the *Reformed Churches* do not take the conformity with the Church of *England* to be a *ſin*, and I hope the impartial Reader will give more credit to what the ſaid *Paſtors* ſay of themſelves, and of the judgment and practice of their own men, and to what he ſeeth himſelf that they do, then to what ſome men talk of them without any ground or colour of reaſon.

Neque enim horum (Reformatorum) in Britannia quiſquam fuit qui non libenter interfuerit *Sacris Veſtris* poſtquam aliquem Anglici ſe monis ſibi comparaverint uſum, & ab Epiſcopalibus Presbyteris, aut etiam ab Epiſcopis ipſis ſi res ferret, ſacram reciperet Communionem. Quod & mihi aliquoties non ſine fructu contigiſſe profiteor, dum *Londini* & *Oxonii* S. Theologiæ dabam operam *Sam. Bochartus in Epiſt. ad Cl. viſſ. Morlæum.*

6. But it will be ſaid perhaps (as men are ingenious to deceive themſelves) that when thoſe of the Reformed Churches abroad joyn with us here in *England* in our publick worſhip of God, it is for want of other Congregations with which they might joyn. But this cannot reaſonably be excepted againſt by the inſtances I now made; not againſt that of *Monſieur Bochart* who ſpeaks of his joyning with us in the Service

Service of our Church, as well when he was at *London*, where there is a French Church, as when he was at *Oxford* where there is none; nor againſt thoſe of the others afore-named: the two laſt Doctor *de Laune*, and Maſter *Calandrin*, being ordinary Preachers to two ſeveral Congregations, one of *Walloons*, the other of *Dutch*. There was likewiſe a *Walloon* Church at *Canterbury* for Doctor *Peter du Moulin* to joyn with. And ſuppoſe there had been only ſuch want of other Congregations, what reaſon had that been for them to joyn with us in a *ſinful* worſhip, if they had thought ours to be ſuch? There can never be any reaſon to comply with ſin. Beſides that *Monſieur Bochart* ſaith, that it is an uſual thing for thoſe of the Reformed Churches, when they have attained the knowledge of the Engliſh Tongue, to come to our Churches, and that not for want of a better, or out of any conſtraint, but *libenter, of their own accord, and willingly.*

7. If this doth not ſatisfie, I adde further, that thoſe of the Reformed Churches beyond the Seas, who underſtand Engliſh, do come in great numbers, and moſt willingly to our Ambaſſadors Chappels, in their own Country; they *joyn* with us in our *Common-Prayer*, they *receive* the holy Communion with us, with that *reverent geſture* which is uſed in our Church; and when they have occaſion, they bring their *Children* to our *Baptiſme*, and are Sureties for them. Of this I call to witneſs the right Reverend Father in God the *Lord Biſhop of Dureſme*, and the Learned and truly Pious Doctor *Earles* the Reverend *Dean of Weſtminſter*, and moſt worthy Clerk of His Majeſties Cloſet, and all others who have ſerved in any of the Kings or the Lord Ambaſſadors *Chappels* in *France*, *Germany*, *Holland*, or elſewhere. And if their teſtimonies need to be confirmed by the depoſition of other witneſſes not at all to be ſuſpected, (though there would be no need of any confirmation of what is teſtified by perſons of ſuch worth, had we to do but with ingenuous and well-meaning men, who were a little leſs in love with their own errors and prejudicate opinions;) I will here ſet down what *Monſieur Gaches* Miniſter of *Charenton*, one of the moſt eloquent and moſt zealous Preachers the *French* Reformed

Thoſe of the Ref. Churches abroad, joyn with us in our publick worſhip in their very Country when there is any Congregation where it is celebrated.

Churches have at this day, and known to be one of the best men living, writes to me in a Letter I received from him in *June* last. *I read your Liturgy*, saith he, *a long time since, and I was wonderfully edified with it; and your great Prelate of* Duresme *may testifie unto you, that I assisted more then once at the Divine Service which he performed in the Palace Royal, and in the other house which was given them. And it is but few dayes since that I was again present at it in that house, where my Lord of Saint* Albans *hath his Chappel at this day.* If again another confirmation of this be required, I hope I have found one which will prove fully satisfactory, and that is a passage in an Epistle of *Fridericus Spanhemius*, sometimes Preacher and Divinity Reader at *Geneva*, prefixed to the third Part of his *Dubia Evangelica*, which he dedicates to the late Lord *Primate* of *Ireland*, to the Earle of *Pembroke*, to the Earl of *Angus*, and to the Earle of *Lauderdale*, now His Majesties Secretary of State for the Kingdom of *Scotland*. This Author is so well known for his Piety and Learning, that when I have named him I need say no more: only I would mind them for whom I write, that Dr. *Spanhemius* was *Divinity Reader* at *Geneva*, when he spake thus; * *I have given the reasons, most* REVEREND PRELATE, *and you most Illustrious* LORDS, *why I thought it fit to prefix your names to this Work, and why I was desirous publickly to testifie, how happy I think my self in the honour of your good affection. I often call to mind those truly* fortunate Islands *of yours, and that ancient happiness, which one would think hath fled to you from all the other places of* Europe. *This happiness is an Appen-*

Il y a long temps que je l'ai leüe (la Liturgie) & que j'en ai esté merveilleusement edifie: Et vostre grand Prelat de *Duresme* vous peut tesmoigner que j'ai assisté plus d'une fois au Service qu'il faisoit au Palais Royal, & en l'autre maison qu'on leur avoit donnée. Et il n'y a que peu de jours que j'y ai encore assisté dans la Maison ou Myl. de St. Alban fait aujourdhui ses exercises. *Mr. Gaches Min. de Charenton.*

* Causas edisserui, *Præsul Reverendissime*, Comites Illustrissimi, cur Nomina vestra huic operi præscribenda duxerim, & cur publicè profiteri voluerim, quam prolixè mihi de affectu vestro gratuler. Sœpè ego animo repeto verè *fortunatas* illas *Insulas* vestras, & felicitatem illam priscam quæ ex reliquio orbe *Europæo* in vestrum propè modum commigrasse videtur: vestræ illa pietatis Appendix est, quam in Britannia vestra florentem in summi & imi subsellii hominibus ante complures annos summa cum voluptate observavi. Obversatur mihi crebro grata ista *Ecclesiarum vestrarum Facies, ista in Publicis Pietatis excercitiis Reverentia*, ista attentio, iste vestratium in Dei cultu fervor, iste Magnatum & Privatorum zelus, ista publica simul & domestica pietas, patria genti vestræ virtus, cui geminam frustra pœnè alibi quæras, vix certè reperias. Quantum hoc Dei munus sit, in quo alia omnia sita sunt, & à quo expectari debent, illi norunt, qui res suo pretio æstimare solent, & vitæ suæ rationes sœpè cum Deo subducere. *Spanhem. in Epist. 3. Part. Dub. Evangel. Genevæ.*

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dix of that Piety of yours, which with the greateſt delight I obſerved many years ſince, to flouriſh in England *in men both of the higheſt and loweſt degree. That* beauteous Face of your Church *doth often repreſent it ſelf before mine eyes; likewiſe that Reverence in the* publick Worſhip of God, *that attention, that fervour of your countrey-men at Gods Service, that zeal as well of great Perſons as private men, that publick piety in the Church, and private devotion in the Family, the proper vertue of your Nation, whoſe like elſewhere you'l ſeek almoſt in vain, and hardly find. How great a bleſſing of God this is, in which all others are contained, and from which they are all to be expected, thoſe know, who uſe to value things according to their worth, and call themſelves often to an account with God.* There is much more in this paſſage than I have need of now: For whereas I bring it in here onely to ſhew, that thoſe of the Reformed Churches abroad frequent our Churches, and are willing to be preſent at our Service, and joyn with us in the publick Worſhip of God, according as it is performed here in *England*, he ſpeaks even with admiration of the *beauteous Face* of our *Church*, and delights himſelfe in the very remembrance of the Reverence uſed here among us in the *publick Worſhip of God*, and doth not ſtick to ſay and publiſh to the whole world, even from *Geneva* (which the *Presbyterians* here would make us believe notwithſtanding, to be ſo differently affected to them and to us, as the Kirk of *Scotland* was during the times of her confuſions and diſtempers) and that * *Bona Superiorum venia*, with the good leave of the Governors thereof, that *the publick Piety*, that is, *the publick Worſhip of God in the Church of* England *is matchleſs, and hath not its like in any other place whatſoever*; being the peculiar advantage of this Nation, and of theſe *fortunate Iſlands*, as he calleth them, and as they might truly be, if they pleaſed, and as I hope in our good God they will be at laſt.

* *Ibidem.*

8. That ſome may be found notwithſtanding this, and they Miniſters perhaps as well as others in the Reformed Churches abroad, who out of a *froward, peeviſh*, and *ſuperſtitious* humour (as *Ludovicus Capellus* ſaith of the Engliſh *Presbyterians*) or becauſe they are in love with thoſe things to which

If it happens that any member of the Reformed Churches abroad ſpeaks againſt the Ref. Church of England, *he is cenſured for it by their Synods.*

which they are accuſtomed; or that they are miſ-informed, knowing only ſo much of our Church, as is repreſented unto them by partial hands, and by ſuch as make it their work to *diſfigure* us, and to make us odious to our Brethren. That, I ſay, ſome may be found in the Reformed Churches abroad, who upon theſe and the like grounds, or out of ſome weakneſs of judgement and diſtemper of mind, do over-value their own way, even to the vilifying of all others, and think nothing ſo well as what they are uſed to, wiſhing thereupon, that all the world would follow it, I nothing doubt. For there is *ignorance*, *weakneſs*, and *humour* in other Countries, as well as in *England*. And there is never a National Church in Chriſtendom, wherein there are not ſome Members that find fault with one thing or other of the Government and publick Worſhip thereof: whence it is, that every Church hath made Laws very ſtrict againſt ſuch contentious unquiet Spirits to ſuppreſs them, as I have ſhewed out of the Diſcipline of the *French* Reformed Churches. But as the peeviſhneſs, the fantaſtical opinions, and raſh ſpeeches of ſuch men againſt the Government and Worſhip of their own Churches, cannot be imputed to the ſaid Churches which are thereby diſturbed; neither ought we in juſtice and reaſon to aſcribe to any of the Reformed Churches the impertinent and fooliſh talking of any of their men, if peradventure ſome be found (which I am confident are very few) that dare ſpeak any thing againſt the Church of *England*. And this ought we the leſs to do for that when their Synods have notice given them of ſuch ſenſeleſs brain-ſick fellows, a cenſure is forthwith paſſed upon them for their ſcandalous raſhneſs. Of this their wiſe and Chriſtian-like proceeding in ſuch caſes, I'le bring one inſtance here, which I truſt, will be found to the purpoſe, and this it is: One Mr. *Coignart* of the Town of *Roan*, firſt a *Phyſician*, next a *Lawyer*, then a *Divine*, writ a Book of Controverſie againſt the Church of *Rome*; and becauſe the Book had many good things in't, and that the man was not rich, he had a ſumme of money allowed him towards the Printing of the ſame, as the cuſtom is in like caſes: When the Work was out in Print, he preſented his Petition

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to the Synod of the Province, that he might receive the ſumme of money appointed for him. Whereupon complaint being made of ſome ſcandalous expreſſions of his Book, againſt the Reformation of the Church of *England*; thoſe whoſe Office it was to examine Books before they were licenſed for the Preſs, were called in queſtion. One of them being preſent, by name *Monſieur de l'Angle*, Preſident of the Aſſembly, proteſted that he adviſed *Coignart* to take out of his ſaid Book thoſe ſcandalous expreſſions againſt the Church of *England*, and that he gave him Licence to put forth his Book, but upon condition he ſhould do ſo; which having failed to do, his opinion was, that *Coignart* inſtead of receiving the ſumme which formerly was promiſed him, ſhould be cenſured by the Synod; which was done accordingly, every one of the Aſſembly approving and following the Overture made by the Moderator thereof. This happened in the year 1657. When the Church of *England* did lie as it were *dead* and *buried*, and in the apprehenſion of moſt men, almoſt out of hope of a *Reſurrection*, which is worthy obſervation: the Synod was held at *Caën* in *Normandy*, in the houſe of the afore mentioned *Monſieur Bochart*. I was preſent at it, being ſent thither from My Lord *Duc de la force*, whoſe Chaplain I was at that time. *Monſieur le Couteur* the now worthy Dean of the Iſland of *Jerſey*, being then one of the Miniſters of the Reformed Church of *Caën* was there likewiſe. We both rejoyced exceedingly to ſee ſo much right done to our Church, notwithſtanding her low condition, and that ſo handſomely, ſo unanimouſly, in ſuch a juncture of affaires, and with ſo little ado on our part, that though we were not wanting to our duty in repreſenting the wrong done to our Mother-Church, we were conſcious that the whole Aſſembly, one of the moſt conſiderable of all *France*, both for the number and for the worth of the Members thereof, did do nothing in that but what was according to their uſuall known Principles, without any the leaſt regard to us.

8. But this is not all, they declare themſelves yet farther in

That the Miniſters of the Reformed Churches abroad blame thoſe that refuſe to Conform to the Reformed church of England *when occaſion is offered, and that they hold them for Schiſmaticks, and are ſcandalized at them.*

in behalf of the Church of *England*. For beſides, that there is not one word ſpoken againſt her in any of their Publick Records; that they joyn with her in the Publick Worſhip ſhe renders unto God, when they are here among us; That they frequent the Lords Ambaſſadors Chappels beyond the Seas; That they paſs their Cenſures upon ſuch of their Members as dare to let go in their Printed Books any hard expreſſion againſt the Reformation of our Church, and that in the time of her loweſt condition; Beſides all theſe teſtifications of their good liking of our *Common-Prayer*, *Rites*, and other *Cuſtoms* uſed in Publick Worſhip, according to our Eccleſiaſtical Injunctions; They expreſs their high diſlike of ſuch as are ſo peeviſh and weak, to ſay no more of them at preſent, as to refuſe to joyn with us in Church Duties when occaſion is offered, and account them for no leſſe then ſcandalous and ſchiſmatical perſons. This may be ſeen by the following Letter of the ſame Reverend Divine *Monſieur de l'Angle*, one of the Miniſters of the Reformed Church of *Roan*, a perſon of great worth and fame and known integrity; who hath been often Delegate to the National Aſſemblies of the Reformed Churches of *France*, in the laſt of which he was one of the *Moderators*, and who hath been likewiſe ſeveral times their *Delegate*, to make their addreſſes unto the French King in their behalf. The Letter was written to me in *May* laſt, ſoon after the French Congregation (now) of the *Savoy*, had ſubmitted to the Government of the Church of *England*, and uſed the Book of *Common-Prayer*, upon ſome rumors that were among thoſe of the *Walloons* Church of *London*, as if the Reverend Miniſters of *Roan* had been diſpleaſed at it.

Sir, my honoured Brother,

I Think I have told you by my former Letters that I rejoyced very much at the eſtabliſhement of the *Anglico-Gallicane* Church that the King your Soveraign hath

Monſieur & treſhonoré frere,

JE croy vous avoir teſmoigné par mes dernieres que je m'eſtois fort reſioüi de l'eſtabliſſement que le Roy voſtre maiſtre a fait de l'Egliſe Anglico-Gallicane, *ou il vous a*

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made, wherein his Majesty hath ordered you to be Minister. And I rejoyced specially at the scope of that settlement, *viz.* To make known to the whole world that Communion which is betwixt us, and that the Reformed Churches of *France* have not that aversion against the Discipline of the Church of *England*, which some men report they have. I am certain that my Collegues were of the same mind when I imparted unto them the news of your new established Church, and we are all still of the same judgment. And I marvel that any one dare tell you that I have changed my opinion, and that I do approve of what some give out concerning those of the French Church of *London*; (and which to say the truth, I cannot believe) that they make difficulty to entertain Communion with you when any occasion is offered. I hold them to be wiser, and better enclin'd to peace then so. They know that the Illustrious *Mousieur du Moulin* the Father preached before King *Iames*, and that he received the Lords Supper at the same time that

estabi Pasteur & sur tout du but qu'on s'y est proposé de faire conoistre a tout le monde la Communion qui est entre nos Eglises & de faire remarquer par la que les Eglises Françoises n'ont point l'aversion qu'on leur attribue pour la Discipline d'Angleterre. Je sai bien que c'est la mesme disposition en laquelle j'ai vû Messieurs mes Collegues quand je leur fis part de cette nouvelle. Et je sai bien qu'eux & moy y perseverons encore, Et je suis fort estonné que l'on vous die que j'aye changé d'avis ni que j'approuve ce que j'apprens de l'Eglise Françoise de Londres & que pour vous dire vrai, je ne puis croire, qu'ils facent difficulté de communier avec vous quand l'occasion s'en presente. Je les tiens trop sages & trop amateurs de la Paix pour en estre venus la. Ils savent bien que Monsieur du Moulin *l'Illustre pere a presché devant le Roy & communié avec lui & ses Evesques pour marquer la conformité de nos Eglises avec les Angloises & que les differences qui se rencontrent entre nous ne sont que comme les diverses couleurs du Hoqueton bigarré de Ioseph & qu'en la Doctrine nous convenons absolument. Ils savent bien aussi que feu Mr.* Prim-

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His Majeſty did *receive*, as alſo ſome of the Biſhops, to ſhew the Communion which is betwixt the Church of *England* and our Churches; and that the things we differ in are but as the *many colours of Ioſeph's coat*, our Doctrine being altogether the ſame. They know alſo that Dr. *Primeroſe* their late Paſtor was at the ſame time one of His Majeſties Chaplains. But if thoſe of that Church were now of another mind, the Reformed Churches of *France* are very far from approving of ſuch ſcandalous proceedings.

roſe *leur Paſteur eſtoit en meſme temps Chappelain du Roy. Mais ſi ces Mrs. eſtoient maintenant d'un autre ſentiment, les Egliſes de France ſont bien elongnées d'approuver une conduite ſi ſcandaleuſe.*

And Mr. *Primeroſe* Grand-child to the afore named Dr. *Primeroſe*, who is at preſent one of the Miniſters of the *Walloons* Church of *London*, is a perſon of ſo much worth and honeſty, that I am ſure he will not deny that he hath heard *Monſieur de l'Angle* ſay, that if any did refuſe Communion with our Congregation, which is now a Member of the Church of *England*, he holds ſuch for no other then *Schiſmaticks*. Before I have done I will ſhew that he is not alone of that opinion, but that it is the judgement of all underſtanding men in the Reformed Churches abroad. Now whileſt it comes into my mind, for fear I might forget it, I ſhall hear impart to the Reader what hath paſſed betwixt the two French Congregations that are within the two Cities of *London* and *Weſtminſter*; not to renew their ancient quarrels one with another, which are now compoſed; nor to blame either of them; but only that it may be known on what occaſion and upon what ground one of them hath ſubmitted to the Paſtoral Care of the right Reverend Biſhop of *London*, and

and taken up the uſe of the Book of *Common-Prayer*; that being alſo a very conſiderable Argument to vindicate the Reformed Strangers from the imputation of being enemies, or any way averſe to the Church of *England*; and ſuch a one doubtleſs, as would have hindred all men pretending to be rational and not prejudicate, from giving out ſo ill reports of them, but ſuch only as think they know better the *things of a man, then the ſpirit of man which is in him*; and preſume to be better informed of the judgement of the Reformed Churches beyond the Seas, than thoſe who were born and bred up in them, and have been Miniſters therein.

A whole French Reformed Congregation hath conformed to the Reformed Church of England.

9. About twenty years ſince the *Duke of Soubize*, living near the Court, and finding it troubleſome, and ſometimes unpoſſible for him, by reaſon of his infirmities, to go to Church as far as *Threadneedle-ſtreet*, where the *Walloons* have their Church, he had commonly a French Sermon preached before him in his own Houſe every Sunday. Thither the French who live in thoſe parts did uſually reſort, to ſave themſelves the labour and toil of going up ſo great a way into the City. This they found ſo commodious, that after the Duke was dead, they reſolved to ſet up a French Church about the *Strand*, and wholly to leave going to that of the City, except ſuch men as continued to pay their uſual ſtipend (as ſome there were that did) towards the maintenance of their Miniſters, and others ſometimes upon occaſion. But this notwithſtanding, thoſe of *London* ſo highly reſented the erecting of that new Church, that ever ſince they endeavoured by all means poſsible to pull it down. Their laſt aſſault againſt the ſame was ſince the moſt happy reſtauration of this Church and Kingdom. For no ſooner almoſt was the King returned, but they made their Addreſſes to his Majeſtie, to have the French Congregation of *Weſtminſter* (for ſo it was called, as being within the Liberties thereof) broken and forbidden ever to Aſſemble any more thenceforth; giving for reaſon of this their *humble Petition* and *earneſt Deſire*, That the ſaid Congregation was not eſtabliſhed by any lawful Authority, and that by their Priviledge, all thoſe of the French Language, whereſoever they lived, in either of the

Cities of *London* or *Weſtminſter*, have but one only place, where they are permitted to aſſemble for the publick Worſhip of God in their own Tongue. They of *Weſtminſter* to keep up their Congregation preſented their humble ſuit to His Majeſty, that he would be graciouſly pleaſed to conſider what trouble and toil it would be for them, eſpecially ſuch as had great Families, and young Children, to goe every Sunday to Church at ſuch a diſtance. The King, all things conſidered, out of his wonted goodneſs, found out a way in his Wiſdom, to grant them both their requeſts; by breaking the French Congregation of *Weſtminſter*, according to the deſire of thoſe of the *VValloons* Congregation of *London*, as being eſtabliſhed indeed without any lawful Authority; and by ſetting up a new Church under the immediate Juriſdiction of the right Reverend Father in God the Biſhop of *London*, wherein Divine Service ſhould be performed in French, according to the Book of *Common-Prayer* by Law eſtabliſhed in this Realm; His Majeſty being graciouſly pleaſed to provide for the maintenance of a Miniſter, to be therein a conſtant Preacher; and leaving it to every ones Liberty to joyn with thoſe of the old *VValloons* Congregation of *London*, or to become Members of the new *French* Church of *VVeſtminſter*, which is likewiſe permitted by his Majeſties gracious Letter, to adde to that Miniſter for whom his Majeſty is to provide, as many others as by them ſhall be thought convenient for the advancement of Gods glory and their own edification, provided the ſaid Miniſters be preſented to the Biſhop of *London* for the time being, to be by him Inſtituted. His Majeſties pleaſure being thus to them ſignified, the Miniſters and Elders, and the Heads of Families of the ſaid Congregation met to adviſe together what was to be done: two or three (for I think there were no more) utterly refuſed to ſubmit; and indeed their carriage had been ſuch during the troubles, that no other thing was to be expected from them. Of the others ſome few were of a mind that the Miniſters and ſome of the Elders in the name of the whole Congregation ſhould write beyond the Seas, to ask the judgement of the Divines of the Reformed Churches

Churches of *France* and *Geneva*, to know whether they might with a good conſcience leave that *Liturgy* they had uſed hitherto, and take that of the Church of *England*, ſubjecting themſelves to the Biſhop of *Londons* Juriſdiction. But they were but few of this mind, and their number became leſſe, when they had heard *Monſieur Hieroſme* the eldeſt of their two Miniſters, now my Reverend and dear Collegue, a man of an excellent judgement, who was the *Moderator* in that Aſſembly, and who being well acquainted with the opinion the Reformed Churches of *France* have of the Reformed Church of *England* (having been many years a Miniſter in one of them before his coming over) repreſented unto them that they ſhould wrong both themſelves and the Churches of *France*, and all other Reformed Churches beyond the Seas, as well as the Church of *England*, to ask ſuch a queſtion, and to doubt of ſuch a thing. Nay, he ſhewed them further, that ſuch an opportunity being offered to clear the Reformed Churches of *France* of that aſperſion which was put upon them by ſome men, as if they condemned the Church of *England*; it would be taken very ill by all wiſe men among them, if they ſhould not wipe it off, by entring themſelves freely without any more ado into the Communion of the Church of *England*, by that fair door which was opened to them by the Royal hand of His Majeſty. So that he, together with the other Miniſter and the Elders, as alſo the moſt part of the Heads of Families unanimouſly agreed to ſubmit to the Church of *England*, thinking it a great happineſs to become in every reſpect Members of ſo ſound a Body, from which they never accounted themſelves ſtangers, though they differed in ſome outward things in which the Eſſence of Religion doth not conſiſt. It was alſo reſolved at the ſame time, that a good number of the Elders with the Miniſters, in the name of all ſhould render their moſt humble thanks to the Kings moſt Excellent Majeſty for his goodneſſe, and declare that they moſt willingly ſubmitted. The ſame were ordered likewiſe to go in the name of the reſt of their brethren, to the right Reverend Father in God the Lord Biſhop of *London* to acknowledge him for their

Paſtor. All which was performed accordingly.

10. Now becauſe no manner of force was laid upon any, it was left free for ſuch as were not fully ſatisfied in their judgement, to adviſe thereupon with whom they pleaſed, either here or beyond the Seas; who therefore writ to the Conſiſtory of the Reformed Church of *Paris*, and to that of *Geneva*, as alſo to the Miniſters and Elders of *Bordeaux* in *Aquitain*. The *Quære* they put to them was this, Whether they might with a good Conſcience become Members of the *French Church* newly erected by the Kings Majeſty, wherein Divine Service was to be performed according to the *Liturgie* of the Church of *England*? The Conſiſtory of *Paris* made no anſwer, partly for the ſame Reaſon for which Mr. *Hieroſme* would not have had that *Quære* put to them, in the name of the whole Congregation, *viz.* That there is no queſtion to be made of ſuch a thing; all the world knowing that the French Reformed Churches ever ſince Reformation, have been very careful to entertain Communion and good correſpondence with the Church of *England*; partly becauſe if ſuch a Queſtion were to be debated and decided anew, it would have been counted a great preſumption for the Miniſters of one ſingle Church, be it never ſo conſiderable, and be they never ſo many, or ſo learned, to take upon themſelves a buſineſs of ſo high concernment. But that theſe men might be brought out of that uncertainty and doubt wherein they ſeemed to be, ſuch of the Miniſters as were acquainted with them, returned this anſwer for their ſatisfaction, That they ought not to *make any ſcruple to ſubmit to the Order of our Church*. This information I have from *Monſieur Drelincourt*, one of the ſaid Miniſters; who addeth further in his Letter, that *he praiſeth God*, that notwithſtanding the endeavours of the *Walloons* Church of *London*, to pull down the *French Church* of *Weſtminſter*, *She doth yet ſubſiſt by the Goodneſs and Liberality of the King*. *Monſieur Gaches* another of the Miniſters, having received of Mr. *Hieroſme* an account of what paſſed in this new eſtabliſhment, & of the reaſons for which he ſo freely ſubmitted to the Church of *England* without taking any counſel of any beyond the Seas,

Seas, he doth approve of this action of his, and ſaith, that he is much edified thereby; *Vos ſentiments de charité & de paix m'edifient beaucoup*, ſaith he, this charitable and pacifique mind of yours is much edifying to me. And he is ſo far from adviſing any to forbear going to this new eſtabliſhed Church, becauſe of the form of publick Worſhip which is uſed therein, different from that which was uſed in it before, that he would have them of the *Walloons* Church that keep their former way, to come ſometimes and be preſent at our Service, and receive the Lords Supper with us, to ſhew that they are not contrary to our way, though they uſe another. *Si l'on vous voyoit vivre en une eſtroite intelligence, que vous aſſiſtaſſies quelquefois au Sermon & a la Communion de nos freres de Londres, & qu'eux a leur tour aſſiſtaſſent a vos Sermons & a voſtre Communion, cela produroit le plus bel effet du monde.* Wherein he giveth the ſame counſel which he uſeth himſelf upon occaſions, as I ſhewed before out of another Letter. But I conceive that I cannot better let the world know how the ſetting up of this *French Church* after the way of the *Church* of *England*, was taken by all thoſe of the Reformed Church of *Paris*, as well Miniſters as others, then by inſerting here the following Letter all at length in both Languages, adviſing all them that underſtand *French*, to read onely the Original, and not my poor Tranſlation, through which, though true and faithful, it receiveth certainly great diſadvantage. The Letter is from a perſon of the other Sex, the moſt Illuſtrious *Princeſs* of *TURENNE*, a perſon ſo well known for thoſe eminent endowments of all *moral* and *intellectual Vertues*, true *godlineſs*, and fervent *zeal* to the Proteſtant Religion, wherewith God hath adorned her, that when I have named her Highneſs, I have ſaid all. Onely I muſt adde this, that though I have had many experiences of her Highneſſes Charity, during the time I had the honour to be Chaplain to her Highneſſe's Father, my Lord *Duke de la Force* his Grace, yet I know that I treſpaſſe ſo much againſt her incomparable Modeſty, that I may juſtly feare her high diſpleaſure for putting thus her Highneſs in Print. Nevertheleſſe I muſt venture it, becauſe as ſhe her ſelfe acknow-

acknowledgeth, *The Publick Good must ever carry it before Private Interest.*

I Have received almost at the same time both your Letters, by which I am informed of the setting up of your new French Church, whereof I heard nothing before. I was very sorry that I could not steal a moment to congratulate you there upon Saturday last, as I did most earnestly desire to doe; And though I have scarce any time to spare this morning, I think it better to scribble in haste these few lines, than to keep any longer to my self the joy that I have for it; yet you know that it is a joy tempered with regret, and that I take enough to heart my Fathers and my Mothers interest, to be sensibly affected with the losse that their family will sustain by being deprived of a Pastor so dearly beloved, and so much honoured of them. But becausse the Publick interest must carry it before that which is particular, and that the interest of the house of God, must go before that of our private houses, I confess my sorrow doth cease, when I consider

J'Ay receu Monsieur, presque en mesme temps vos deux Lettres qui m'aprennent vostre nouvel establissement. Je n'en avois rien appris que ce que vous m'en avés mandé j'eu tous les regrets du monde de ne pouvoir samedy derober un moment pour vous en feliciter comme j'en avois une envie impatiente, & quoy que j'aye bien peu de temps ce matin j'ayme mieux vous en escrire avec precipitation quelques lignes barboüillées que de tarder davantage avous en tesmoigner ma joye. Vous scavez bien pourtant què c'est une joye meslée de regret, & que les Interests de mon Pere & de Mere me sont asses a coeur pour ne pouvoir sans douleur, voir perdre a leur maison un Pasteur qui y estoit si cherement aymé & honoré. Mais parce qu'il faut que l'interest publiq l'emporte pardessus le particulier, & celui de la Maison de Dieu par dessus celuy des nostres, j'avoüe que mon deplaisir s'evanouit lors que je pense a l'utilité de cet establissement, & que je considere que c'est multiplier chéz vous les Eglises de nostre langue, & faire voir que si les disciplines des deux Roy-

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the advantages of this eſtabliſhment, and that it is not only a multiplying of the Churches of our language amongſt you; but likewiſe an evidence, that if the Diſciplines of theſe two Kingdoms differ in ſome things, it is by reaſon of the difference of our conditions and not of our perſwaſions; and that we all agree in this, that for things external, whereof our Lord hath left the diſpoſal to his Church, ſhe may vary them as times and places do require, and according to the wiſdom of thoſe to whom God hath entruſted the Government thereof. And that in ſuch things private perſons have nothing to do, but to ſubmit and ſubject themſelves with great Docibleneſs and Humility to the order of their Superiours, and to ſuch cuſtomes as are received and eſtabliſhed, in the Orthodox Congregations of the countries where they live. I ever longed to ſee *London*, and to be an eye witneſſe of the wonders that God hath wrought in it of late, for which we have praiſed his name here. But I muſt confeſs I do wiſh it more then ever.

aumes ont quelques differences, elles viennent de la difference de nos conditions & non pas de celle de nos opinions & que nous ſommes tous d'accord que pour ces choſes exterieures dont noſtre Seigneur a laiſſé la diſpoſition a Son Egliſe, elle peut les varier ſelon l'exigence des lieux & des temps conforment a la prudonce de ceux que Dieu a commis pour ſa conduite, & qu'en cela les fideles particuliers n'ont q'ua ſe ſou-mettre & a s'aſſuietir avec grande docilité & humilité aux ordres de leurs Superieures & aux couſtumes receües & eſtables dans les aſſemblées Ortodoxes des lieux ou ilz font leur demeure. J'avois de tout temps grande envie de voir Londres, & d'eſtre teſmoin oculaire des merveilles que Dieu y a faites depuis quelque temps & dont nous l'avons loüé d'icy, mais il faut que j'avoue que j'en auray plus d'envie que jamais, apreſent que je pourrois en ma langue dire Amen *a vos actions de graces & aux Saintes prieres de voſtre* Excellente Liturgie, *& reſpondre a voſtre* Litanie *que je dis ſouvent ſeule dans mon cabinet, n'ayant pas la commodité de la pouvoir dire icy dans une aſſemblée publique. Ie ſuis ravie que vous faſſies reimprimer ce beau*

ever I did, now that I may ſay *Amen* in my own language, to your Thankſgivings, and to the *holy Prayers* of your *excellent Liturgy*, and anſwer in your congregation to your *Letany*, which I do ſay often by my ſelfe in my cloſet, there being here no publick congregation where I may ſay it. I do extreamly rejoice that you take the care to have that good Book newly printed in French. I aſſure you that the fifty Copies you promiſe me will not lie long by me. There is not one left of the old Edition in our Bookſellers ſhops, and every body ſeeks after them. I have promiſed ſome to ſeveral perſons. I gave the laſt I had to *Monſieur Drelincourt*. I doubt not but he will write to you, to teſtifie his joy of this new French Church, and of the choice your King hath made of your perſon to be Miniſter therein. There is not one of our Miniſters that I have ſeen ſince I received your Letters about it, but ſhewed himſelf very well ſatisfied therewith; as alſo the Deputy General of our Churches. And I am perſvvaded that all men that underſtand

liure, je vous aſſeure que je ne ſeray pas empeſchée des cinquante exemplaires que vous me promettes de me faire avoir. Car tous nos libraires d'jey en ſont epuiſés & tout le monde en cherche, j'en ay promis a quantité de perſonnes; le dernier aqui j'en ay donné c'eſt Monſieur Drelincourt. *Ie ne doute pas qu'il ne vous eſcrive pour vous taſmoigner la joye qu'il a de cet etabliſſement q'ua fait voſtre Roy & du choix qu'il a fait de voſtre perſonne. Tout ce que j'ay veu de Meſſieurs nos Miniſtres depuis que j'ay receu cette nouvelle, m'ont teſmoigne en eſtre tres ayſes & Monſieur noſtre Deputé auſſi, & je crois qu'il n'y peut pas avoir de perſonnes taut ſoit peu Intelligeantes ſur ces matieres qui n'en louent Diell. Il eſt vray que je ſuis dans un eſtonnement eſtrange quand j'oy parler de gens dans vos provinces qui s'oppoſent ſi fortement a l'uſage de la Liturgie Dieu veüille mettre parmi vous l'Eſprit d'Union & de Paix; l'Eſprit d'humilité & de crainte de ſon nom; l'Eſprit de Sanctification & d'obeiſſance & de bon Ordre, & benir les ſoins que vous prendres en voſtre nouvel employ.*

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theſe matters ne'r ſo little will praiſe God for it. Indeed for my part, I cannot wonder enough, & I am almoſt aſtoniſhed, when I hear of thoſe in your Provinces, who ſo much oppoſe the uſe of the Book of Common Prayer. I beſeech God to ſend you all the ſpirit of Unity and Peace; the ſpirit of Humility, and of the Fear of his Name; the the ſpirit of Holineſs, of Obedience, and of good Order; and to pour his bleſſing upon the pains you take in your new employment.

11. I believe the Reader by this time is deſirous to know, how the ſubmitting of the *French* Congregation to the Government and Publick Worſhip of the Church of *England*, was taken at *Geneva*. And that he will learn beſt from Reverend *Monſieur Chabret*, one of the eldeſt and graveſt Miniſters of that Church, who writes as followeth in a Letter to Doctor *Colladon* upon this matter; the Copy whereof I have by me, written with Doctor *Colladon* his own hand.

The ſubmitting of the French Congregation well taken at Geneva.

Sir,

BEſides that which Judge *Colladon* imparted to me out of his Letters concerning the buſineſs of the *Liturgy*, I received your laſt a fourth night ago, by which I was informed more at large, ſeeing therein, the tranſlation of your Congregation into another place; the Kings

Monſieur,

OUire ce que Monſieur le Lieutenant Colladon *m'avoit communique des ſiennes, touchant l'afaire de la Liturgie, je receu la voſtre derniere il y a quinze jours qui m'en inſtruiſit plus amplement en m'apprenant la tranſlation de l'Aſſemblée en un autre lieu, les Ordres du Roy pur les* Common Prayer,

Orders for the *Common Prayer*, and ſubjection to the Biſhop of *London*; the eſtabliſhing of a Miniſter, &c. whereunto the moſt part of your Congregation were ready to acquieſce, there being but very few that ſcrupled at it, deſiring to be adviſed thereupon from other parts, and likewiſe from this place, as private perſons.

The reaſons for which we delayed a little to deliberate about it in our company, and give our anſwer, were chiefly to avoid the imputation of being inclined to preſcribe Laws to thoſe of other Countries; and alſo that we would gladly know if that *Liturgy* be the ſame with that of Q. *Elizabeth* her Reign, or of K. *James*, yea, or of the late King; or a new one compiled by Arch-Biſhop *Laud*, of which it is reported that it hath been occaſion of much clamour, and ground of fears and jealouſies, through which ſo many were led to embroyle themſelves in the late Commotions.

For if the queſtion be only about Common-Prayer morning and evening, which doth not at all thwart the form of Service uſed in *France* and

& la deſpendance de l'Eveſque, l'eſtabliſſement d'un Paſteur, &c. a quoy le plus grand nombre de voſtre Aſſemblée eſtoit preſt d'acquieſcer & n'y en avoit que bien peu qui en fiſſent ſcrupule demandans en avoir avis d'ailleurs & meſme d'ici comme particuliers.

Les raiſons qui nous ont fait un peu differer a en prendre avis en noſtre compagnie & a y reſpondre ont eſté principalement pour eviter qu'on ne nous mit ſus de vouloir nous meſler de donner des reglements a ceux de dehors & auſſi que nous ſerions bien aiſes de ſavoir ſi cette Liturgie eſt la meſme que celle du temps de la Reine Elizabeth, *ou du Roy* Jaques, *ou meſme du dernier Roy; Ou une nouvelle dreſſée par l'Arch-Eveſque* Laud, *que l'on dit avoir donné ſuiet a beaucoup de bruit, & au ſuiet de laquelle tant d'Eſprits ont pris ombrage & ſe ſont laiſſés emporter aux remuements paſſés.*

Car s'il ne s'agiſſoit que des prieres Communes du Matin & du ſoir qui ne choquent point du tout la forme de Service en France *& ici, y ayant uniſor-*

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in this place, there being an uniformity of Doctrine, you know very well that thoſe ſmall differences were not ſtuck at, and that as thoſe of our way may communicate with the Church of *England*, ſo the Engliſh Nobility and others of the ſame Nation, who have paſſed this way, have communicated with us in *France* and in this Church, to teſtifie this perfect Union. Seeing that if we ſhould ſtick at ſuch things, there is no particular Church in *Switzerland* or *Germany*, nay, nor in the *Low-Countries*, which hath not its proper Ceremonies, at which no offence is taken, there being nothing in them which ſavours of Idolatry or Superſtition. As either we ſee nothing reſembling (*viz.* Idolatry or Superſtition) in the ſaid Engliſh *Liturgie* brought in at the Reformation. And ſince the King by the Letter, whereof a Copy hath been ſent to us, enjoynes onely that the ſaid *Liturgie* of *Common Prayers, Goſpels, Epiſtles, Collects*, &c. be uſed in your Congregation, without ſpecifying any other thing: and that which is yet moſt advantagious, that His Majeſty is graciouſly

mité en la Doctrine, vous voyes bien qu'on ne s'eſt point heurté a ces petites diverſites & comme ceux de noſtre ſentiment peuvent avoir Communion avec les Egliſes Angloiſes, auſſi les Seigneurs Anglois & autres du meſme pais qui ont paſſé ici ont communié avec nous en France *& ici, en teſmoignage de cette parfaite union. Veu que s'il fallou regerder a cela, il n'y a Egliſe particuliere en Suiſſe ou Alemagne & meſme es Pays Bas, qui n'ait ſes Ceremonies particulieres leſquelles n'offenſent perſonne, n'y ayant rien qui reſſente l'Idolatrie ni la ſuperſtition. De meſme que nous ne voyons rien de ſemblable en la dite Liturgie Angloiſe introduite par la Reformation. Et puiſque ſa Majeſté par ſa Lettre dont on nous a envoyée Copie, ordonne ſeulement qu'on obſerve dans voſtre aſſemblée ladite Liturgie de prieres Communes, Evangiles, Epiſtres, Collectes, &c. ſans ſpecifier aucune autre choſe: Et ce qui eſt encore de meilleur, qu'elle a la bonté de pourvoir a la ſubſiſtance d'un Paſteur & permet d'y en appeller d'autres s'il eſt neceſſaire, ſous les conditions y contenües. Et que pour comble de grace, il laiſſe l'Egliſe Wallone en l'eſtat ou elle eſt, ſans aucune diminution de ſes privi-*

pleaſed to provide for the ſubſiſtence of a Miniſter, giving them leave to call in others to his aſſiſtance, if it be neceſſary, under ſuch conditions as are therein contained: and that to expreſſe the height of his favour, he leaves the *Walloons* Church in her preſent condition, without diminiſhing her priviledges: ſuch a manner of proceeding cannot but be well taken.

leges, cela ne peut eſtre que bien interpreté.

The ſame perſon in another Letter directed to the ſaid Doctor *Colladon* hath theſe words.

I See by your laſt that your Congregation having begun to uſe the form of *Liturgie* obſerved in the Iſland of *Jerſey*, the Miniſters of *Paris* have by their anſwer approved it. We may do the like, ſince we do not hold the ſaid Churches for Schiſmatical or Superſtitious no more then all the Engliſh and Iriſh Churches, with whom we are perfectly united in Doctrinals, and partake with each other in the ſame Sacraments, when we meet together without any ſcruple of conſcience.

JE voi par voſtre derniere ſur ce que voſtre aſſemblée a commencé a uſer de la Liturgie practiquée dans l'Iſle de Jerſai, *que Mrs. les Paſteurs de* Paris *ont reſpondu avec approbation. Nous en pouvons bien faire le ſemblable, puiſque nous ne tenons point ces Egliſes la pour Schiſmatiques ni Superſtitieuſes non plus que toutes les Egliſes Anglicanes & Irlandoiſes avec leſquelles nous avons une parfaite Communion en Doctrine & participons reciproquement a meſmes Sacraments quand on ſe rencontre les uns parmi les autres ſans ſcrupule de conſcience.*

12. Before I proceed, I muſt mind my Reader to reflect a little upon what he ſeeth that *Mönſieur Chabret* ſaith of a new *Liturgy* of the Church of *England*, ſuppoſed to be compiled by the late Lord Arch-Biſhop, and that ſo differing from the

the *Liturgies* of Queen *Elizabeth*, and King *James*, yea and of King *Charles* the First, that though nothing is found in any of them that savours either of Idolatry or Superstition, yet that pretended *one* of the late Arch-Bishop is not to be allowed of, because it is supposed to have a smack of Idolatry or Superstition, or both. All *England* will marvel to see a grave Divine make such exceptions against a thing that never was; and all judicious men observing that he speaks so upon mis-information, will easily guess from what hands he was so well informed of the Arch-Bishops doings. It is just such another tale as that of Doctor *Cousin*, now the Reverend Lord Bishop of *Duresme*'s buying of a Knife of one thousand pound price to cut the Communion Bread; which was given out for true in *France*, and was maintained for such to his Lordships own face, by one who did not know the Tale had been made of him. There is a *Father of lyes* and an *Accuser of our Brethren*. And no doubt but they who accused the Reformed Churches beyond the Seas, of not binding their Ministers to the use of their *set forms* of *Prayer*, are the same that have accused the late Lord Arch-Bishop of making a *new Book* of *Common Prayer*, other then those that were used in the times of our three last Soveraigns. Thus they are told that the *Convocations* of the Church of *England* consist only of Arch-Bishops and Bishops, and that the inferiour Clergy is not admitted to sit and vote in them; whereas the Informers know very well, and the continued practise ever since Reformation sheweth, that in every Convocation there are *two Houses*, the *Upper* and the *Nether* House, and that this wholly consisteth of the inferiour Clergy, *viz.* the Reverend *Deans*, *Prebendaries*, *Arch-Deacons*, and *Proctors* of the Clergy; and that nothing is concluded in the Upper House of Arch-Bishops and Bishops, without their advise and consent. And that it was ever so from the beginning of Reformation, unto the beginning of the overthrowing of the same by the late troubles in Church and State, doth appear by the very *Title* of the 39. Articles, and the so much spoken against, and so much resisted *Canons* of the Convocation holden *Anno* 1640. That of the Articles

False reports made abroad against the Church of England, to beget a misunderstanding betwixt her and other Reformed Churches.

See the 1. *Sect.* N.

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running thus, *Articles agreed upon by the Arch-Biſhops and Biſhops of both Provinces, and the whole Clergy.* And that of the *Canons* thus; *Conſtitutions and Canons Eccleſiaſtical, treated upon by the Arch-Biſhops of* Canterbury *and* York, *Preſidents of the Convocations for the reſpective Provinces of* Canterbury *and* York, *and the reſt of the Biſhops and Clergie of thoſe Provinces.* They are told likewiſe that every one of our *Biſhops* is a *Pope*, nay, more then a Pope in his Dioceſe, preſcribing and impoſing of himſelf what he pleaſeth to his Clergy; whereas every Biſhops authority is limited by his *ſubſcription* to the 39. Articles, by his *acknowledging* the *lawfulneſs* of the Book of Common Prayer, &c. by the *Conſtitutions* and *Canons Eccleſiaſtical*, and by the *Laws* of the land, according to the Preſcript of which he is to rule his Dioceſe, and no otherwiſe; calling always to joyn with him in Impoſition of Hands, and other matters of weighty concernment, ſome of the *Prebends* of his Cathedral, or other *grave Miniſters* of the Dioceſe. I could relate here many other ſuch falſe reports which are made abroad of our Church-Government and Polity to defame it and make it odious to other Reformed Churches; All which I know by my own experience, having had often my ears beaten with ſuch Tales. Wherefore hereafter wonder not, if when you are beyond the Seas, you find now and then in ſome men of the Reformed Religion a miſ-underſtanding of us, but inform them aright and you are agreed. The Lord rebuke all ſlanderers, and ſtop the mouths of all them who ſpeak ill of Sion.

And by them of Bordeaux.

13. Now to go on; As for thoſe of *Bordeaux*, they did not anſwer at all to this Queſtion in their return to our doubting Brethren; but ſuppoſing upon miſ-information or miſ-apprehenſion, that if they ſhould joyn to the new eſtabliſhed French Church of *Weſtminſter*, the old one of *London* would be deſtroyed, they adviſed them to become members of the ſame to uphold it. When this anſwer was received by them, ſome there were that made a loud noiſe of it, as if it had been the doom not only of that particular Congregation, but of the whole Church of *England*, whereupon having written to one of the Elders of the Reformed Church of *Bordeaux*, two of the

the Miniſters returned this anſwer in the following Letters directed to my ſelf. The firſt is of *Monſieur Goyon*, one of the graveſt and learnedſt Divines of all the Province of *Aquitain*, and as well verſed in Antiquity as poſſible, and one who was Delegate from the Synod of his Province to the National Aſſembly of the Reformed Churches of *France* held at *Charenton*, *Anno* 1644.

Sir, my honoured Brother,

I Was told by *Mr. de la Vie* that the Letter of our Conſiſtory written to ſome private perſons of the French Church of *London*, was cauſe of ſome troubles amongſt them who are deſirous to embrace a good agreement in the Profeſſion of Religion. It is true that thoſe Gentlemen having asked our judgement, whether they might with a good conſcience ſubmit to that French Congregation which was to be ſet up in *Weſtminſter*, under the Government of the Biſhop of *London*, and with the uſe of the Engliſh *Liturgy*; our company did not anſwer directly to the queſtion. Not that we think the conſcience wounded to live under that Government. No man can be of that judgement, unleſs he hath loſt his underſtanding, or is ignorant of the rules of true Piety: But it was becauſe they were perſwaded that the ſetting up of that new Church would be

Monſieur & treſhonoré frere,

J'Ai appris de Monſieur de la Vie que la lettre de noſtre Conſiſtoire eſcrite a quelques particuliers de l'Egliſe Françoiſe de Londres, cauſoit du trouble parmi ceux qui ne deſirent que d'entretenir une bonne union en la profeſſion de la Religion. Il eſt vrai que ces Meſſieurs nous ayans demandé avis s'ils pouvoyent ſe ſoumettre en conſcience a l'Egliſe Françoiſe qu'on vouloit eſtablir a Weſtmunſter ſous le regime de l'Eveſque de Londres & la pratique de la Liturgie Anglicane, noſtre compagnie ne reſpondit pas directement a cela. Ce n'eſt pas qu'elle eſtime que la conſcience ſoit bleſſée de vivre ſou ce regime; Il faudroit avoir perdu le ſens ou a tout le moins ne ſavoir pas les regles de la pieté, pour eſtre touché de ce ſentiment. Mais c'eſt qu'on creut que l'eſtabliſſement de cette nouvelle Egliſe ruineroit entierement l'Egliſe Wallonne, qui avoit touſiours ſubſiſté juſques alors: ſi bien que la pluralité des voix l'emporta, que je leur reſpondrois

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the utter ruine of the *Walloons* Church, which had alwayes ſubſiſted to this day. So that the greater number of votes carried it, that I ſhould make them only that anſwer which you have ſeen in the Copy of our Letter. I remember that preſently after that, I writ to you what my judgement was upon the matter, and how I was aſhamed that I had not anſwered the Queſtion punctually. But you know that in this Country we are bound to ſubmit to the greater number of Votes. And ſince that our Letter is occaſion of troubles among you, I promiſe, you ſhall have an authentick explanation of the ſame, as ſoon as our Conſiſtory ſhall meet again. In the mean while I may aſſure you that there is never a one of the Paſtors of this Church, nor of the whole Province, who thinketh that the conſcience is wounded by living under the Engliſh *Liturgy*. Thoſe are in a dream and dote that have ſuch an opinion; and thoſe Gentlemen among you do wrong us very much when they quote us to foment their Schiſme, which cannot but be extremely ſcandalous.

ſeulement ce que vous aves veu dans la copie de noſtre lettre. Il me ſouvient que je vous eſcrivis incontinent mon ſentiment ſur cela & la honte que j'avois de n'avoir pas reſpondu categoriquement a la queſtion; Mais vous ſcaves que nous deſpendons en ce pays de la pluralité des voix. Et puiſque noſtre lettre cauſe du trouble parmi vous, je vous promets de la faire authentiquement expliquer des que noſtre conſiſtoire ſe pourra raſſembler. Je puis bien vous aſſurer ce pendant qu'il n'y a aucun des Paſteurs de cette Egliſe ni de toute la Province qui eſtime que la conſcience ſoit bleſſée de vivre ſous la Liturgie Anglicane. Ce ſont des reſverjes d'avoir cette opinion. Et ces Meſſieurs de dela nous font grand tort de nous alleguer pour fomenter leur Schiſme qui ne peut qu'eſtre extremement ſcandeleux.

The following Letter is of *Monſieur Rondelet* a learned and eloquent Preacher, to the ſame Reformed Congregation of *Bordeaux*, whither he was lately called from the Town of *Barbezieux*, as the cuſtom is in *France*, when there are any Miniſters of eminent parts in ſmall Congregations, to tranſlate them to others greater and more conſiderable.

COncerning your Church, we have been told that the anſwer our Conſiſtory made lately to ſome private perſons of that congregation, who conſulted it about ſome ſcruple they made of ſubmitting to the Engliſh Liturgy, hath produced ſome ill effects; and that ſuch as affect not the order of the Church of *England*, did draw the ſame to their advantage, as if it favoured their opinions. I know not upon what thoſe men ground their judgment in this particular: For I do not ſee that they can give any ſenſe of that Letter of our Company that is favourable unto them: And if it be read carefully, there will be found never a word in it that thwarts the Engliſh Liturgy, or that may occaſion the leaſt ſcruple of ſubmitting to the ſame. There paſſed nothing, there was nothing ſaid in our company againſt the honour and authority of the Diſcipline

A Propos de voſtre Egliſe, nous avons appris que la reſponſe que noſtre conſiſtoire fit derniere-ment a quelques particuliers de ce troupeau qui le conſulterent ſur quelque ſcrupule qu'ils faiſoyent de ſe ſoumettre a la Liturgie d'Angleterre, avoit eu des ſuittes faſcheuſes; & que ceux qui n'aiment pas l'ordre Eccleſiaſtique d'Angleterre, en tiroyent avantage, comme ſi elle favoriſoit leurs ſentiments. Je ne ſai ſurquoy c'eſt que ces perſonnes la fondent leur opinion; car je ne voy pas qu'ils puiſſent expliquer favorablement pour eux, la lettre de noſtre compagnie, & ſi on la lit exactement, l'on n'y trouvera aucun terme qui choque la Liturgie Anglicane, ni qui puiſſe faire naiſtre la moindre difficulté de s'y ſoumettre. Il ne ſe paſſa rien & il ne fut rien dit en noſtre compagnie qui bleſſaſt l'honneur & l'authorité de la Diſcipline des Egliſes d'Angleterre,

of the Church of *England*, or againſt the manner of her Government, to which we bear a ſingular reverence, the eſtabliſhing whereof, that I may alſo give my own judgment thereon, I eſteem very holy and moſt lawful; and which is more, the fitteſt of all, to keep men in good order and due reſpect, to ſuppreſs ſcandals, and to extirpate Hereſies. Thus much Sir, my good Brother, I thought my ſelf obliged to write to you, to make in a manner our Apology, and to clear our judgement to ſuch as might have a mind to miſ-interpret the ſame.

ni la forme de leur Gouvernement, qui nous eſt en ſinguliere veneration & dont j'eſtime, pour en donner en particulier mon avis, l'eſtabliſſement tres ſaint & tres legitime, & qui plus eſt, le plus propre pour tenir les hommes dans l'ordre & dans le reſpect, pour reprimer les ſcandales & pour extirper les hereſies. C'eſt de quoy Monſieur & frere, j'ai cru eſtre obligé de vous eſcrire, pour faire en quelque façon noſtre Apologie, & pour juſtifier nos ſentiments dans l'eſprit de ceux qui les voudroyent mal expliquer.

And by them of Caen.

13. How well the news of the ſetting up of this French Church according to the Liturgy of the Church of *England*, was received in other places, would be needleſs to report, after the judgement and teſtimonies of the afore named Divines of *Roan*, *Paris*, *Geneva*, and *Bordeaux*: However I cannot forbear to adde to them two more of two of the choiceſt men for Learning, Eloquence, and true Piety, that ever the French Reformed Churches had till this time; thoſe are *Monſieur du Boſc* Miniſter of *Caën*, and *Monſieur de l'Angle*, the worthy Son of a moſt worthy Father, whoſe Collegue he is in the Reformed Church of *Roan*. They write but few Words, but thoſe very comprehenſive and to the purpoſe. Thoſe of *Monſieur du Boſc* are as followeth.

YOu ſhall be as dear to me under the *Surplice* of *England*, as under the *Robe* of

JE vous cherirai ſous le Surplis *d'Angleterre, comme ſous la Robe de* France, *France*,

France; and I will embrace you with as good a heart in the *Chappel* of the *Savoy*, as I have ever done in the *Temple* of *Bourg l'Abbé*.

& je vous embresserai d'aussi bon coeur dans la Chappelle *de la* Savoye, *que je fis jamais dans le* * Temple *du* Bourg l'Abbé.

* *The place where the Ref. Church of Caen useth to assemble, where I have preached several times.*

This Gentleman is none of those that think it a sin to wear a *Surplice*, and to conform to the Rites and Ceremonies of the Church of *England*; but his words need no Comment. These that follow are *Monsieur de l'Angle*'s, whereby you may see whether it be true or no, that the Book of *Common Prayer* keepeth the Reformed Churches beyond the Seas from full Communion with us, and us from them, as is here reported by them that would have it to be so.

And by them of Roan.

I Know not who it is that hath told you I did not approve of your establishment. But whosoever he be, I assure you that he is very ill informed of my mind. I rather look upon that business, (*viz.* the submitting of a whole French Reformed Congregation to the Government and publick worship of the Church of *England*) as upon a means the Providence of God intends to make use of, to knit yet closer together that bond wich ought ever to be betwixt the Church of *Engl.* & the Ref. Churches of *France*.

JE ne sai qui vous a dit que j'ai improuvé vostre establissement. Mais qui qu'il soit, je vous assure qu'il est tresmal informé de mes sentiments. Au contraire je regarde cette affaire la, comme un des moyens dont la providence de Dieu se veut servir pour estreindre de plus en plus le lien qui doit tousiours estre entre l'Egliſe Anglicane & les Egliſes Reformées de ce Royaume.

14. Before I leave this, I must shew yet further by another evidence, that the Ministers of the Reformed Churches abroad like very well our Publick Worship. And this I prove by their joyning with us in this our *Anglico-Gallicane* Church,

Several Ministers of most of the Ref. Churches conforming to the Church of England.

Church, as *Monſieur de l'Angle* calleth it very properly. For ever ſince we have begun to uſe the Book of *Common-Prayer*, though Providenee hath brought over many *Miniſters* from beyond the Seas, ſome from *Geneva*, ſome from *France*, ſome from *Germany*, ſome from *Poland*, ſome from *Lithuania*, ſome from *Piemont*, that is, almoſt from all the Reformed Churches; as alſo ſome *Students* in Divinity, ſome *Elders*, and other private perſons of all conditions, we have ſeen none of them that ever made any difficulty to aſſiſt at Divine Service, and to conform. All of them that have been preſent upon *Communion dayes* having devoutly *received* the Lords Supper *kneeling*, and thoſe that have *preached*, and among them two of *Geneva*, both of them very worthy men, by name *Monſieur Calandrin* and *Monſieur Buiſſon*, have all of them acknowledged in their Prayer the Kings Majeſty *Supreme Governour* in this Realm and others His Majeſties Dominions, *over all Perſons, and in all Cauſes, as well Eccleſiaſtical as Civil*; and prayed for the moſt Reverend *Arch-Biſhops*, and the Right Reverend *Biſhops*, as well as for inferiour Miniſters of the Church, juſt as it is in the *Bidding* of *Prayer*. Among them who have thus conformed to us, and preached to our Congregation, I may not omit that pious and learned man, Reverend Mr. *Heraut* the eldeſt of the Miniſters of the *Walloons* Congregation of *London*, who is known for a perſon that both *feareth God and honoureth the King*, and is behind none in true zeal for the Reformed Churches. I muſt ſet down here likewiſe the worthy *Italian* Miniſter Reverend *Mr. Breſmal* who gave us a Sermon upon *Chriſtmaſs day* laſt, to ſhew that he is no Separatiſt from the Church of *England*, though he followeth the ſame Diſcipline with the other ſtrangers Churches in *London*. Mr. *Gallard* Miniſter and Divinity Reader deſigned in the Univerſity of *Mont Alban*; and Mr. *Eſcofier* Delegate of the *Piemontan* Churches are likewiſe of them who have conformed, and preached very learnedly to our congregation. Now let the unpartial Readers recollect the ſeveral Arguments I have made uſe of hitherto for the Negative of this Propoſition, that *the Paſtors of moſt of the Reformed Churches take the Conformity with the*

the Church of England *to be a sin*; *viz.* their silence, none of them having ever declared against her in any of their publick Records, though they have not wanted occasions so to do, if it had been their judgement; their joyning with us at Gods Service here in *England* in our Churches; and abroad in the Kings and the Lord Ambassadors Chappels; their advising such of their Members as come over, to conform without scruple; their censuring those that dare to be so bold and rash, as to shew in their Writings any dislike of the English Reformation, and that, when the Church of *England* was at the lowest; the submission of a whole French Congregation, as well Ministers and Elders as others, to the Bishop of *Londons* Jurisdiction; and their taking up the use of the Book of *Common Prayer*; the approbation given thereunto by the most famous Divines both for Learning and true Piety, that are now living in *France*, and by them of *Geneva*; their censuring and counting for no other than Schismaticks, such as make any difficulty to acknowledge the Church of *England* for a true Reformed Church, and to entertain communion with her in all respects, and the late, and as yet present example of so many *French*, *German*, *Polonian*, *Lithuanian*, *Genevan*, *Piemontan* Ministers conforming to our publick worship: let the unpartial Readers, I say, recollect all these things, and judge whether I have not made my Negative good, and shewed the Affirmitive to be most false.

15. But this is not all, there is something more to be said in behalf both of the said Churches and this our Church; for here they are joyned in the same cause, and have but one and the same enemy, *The Accuser of our Brethren*. It is known how great the persecution was against all Ministers, who adhered to the King and Church of *England* during the late troubles. Those who were more gently dealt with, were onely plundered, turned out of their Livings, or imprisoned. There were others whom it was thought fitter to cast out of the land, or who at least were compelled to withdraw of their own accord, as things stood then, and to go into a voluntary exile. *Monsieur le Conteur* now Dean of the Island of *Jersey*, of whom I have spoken already; and Doctor *Bre-*

The Reformed Churches beyond the Seas have admitted into Livings the English Ministers, that were expelled, during the late troubles.

rent.

vint now Prebend of *Dureſme*, a perſon whoſe worth is very well known, and my ſelf among the reſt were of this number. We were all three one after another expelled out of the Iſland of *Jerſey* our native Country. I had the honour, though unworthy of it, to go out firſt; and though it was well known in *France*, how zealous I was for my Mother Church, having received Epiſcopal Ordination at *Paris* publickly in the Chappel of that Honourable and truly Noble perſon, Sir *Richard Browne*, then His Majeſties Reſident in *France* (where all the exiled Engliſh went to Church) from the hands of the Right Reverend Father in God, *Thomas* now Lord Biſhop of *Orkney*, then of *Galloway*; I had no ſooner acquainted my friends with the condition I was in, but the Reformed Church of *Caën* invited me very kindly by an expreſs ſent to me to Saint *Malo's*, where I was, to come and be one of their Miniſters in the abſence of *Monſieur Bochart*, who was then going into *Sweden*. And not long after the *Landgrave* of *Heſſen* having written to the Miniſters of *Paris*, to ſend him a Miniſter to preach in French at his Highneſſe's Court, I was by them recommended to that Prince, of whom likewiſe I received a very kind invitation by ſeveral Letters, which I have yet to ſhew. For what do I ſay all this? not to ſpeak of my ſelf, but to let the world know that a *Prieſt*, and a *true Son of the Church of England*, though expelled by the pretended Reformers, is counted a true *Miniſter* of the Goſpel by the Reformed Churches abroad, and by them cheriſhed and invited to exerciſe his Miniſtry in the midſt of them, though judged unworthy thereof by thoſe that would make poor ſilly people believe they are of the ſame judgement with the ſaid Churches. Now the Providence of God, not permitting me to go to either of theſe places whither I was invited, but calling me to another, to wit, to be Chaplain to his Grace my Lord *Duke de la Force*, as I have intimated before; and *Monſieur le Couteur* being invited likewiſe at the ſame time to the Reformed Church of *Caën*, and Doctor *Brevint* ſoon after to another Church in *Normandy* (whence he was preferred to be Chaplain to the moſt Illuſtrious and Renowned Prince of *Turenne*) we all three met toge-

together at the Synod of that Province, there to have the Assemblies approbation; we exhibitted to them our Letters of Ordination, and others, shewing the cause of our banishment; after which they first expressed much grief for the sad condition of our King and Church, and then desiring us only to conform to their Rites and Ceremonies, and Orders of their Church, for the time we should live amongst them, (for a *Non-conformist* Minister is a thing unknown, and never suffered in those Churches) we were instituted into our several Churches, as the custom is, by the authority of the Synod, and that with so general a consent, that one onely who was a little possessed with *Cromwellisme*, having but said a word against us, was very sharply reprehended by the same Reverend *Monsieur de l'Angle*, I have already named more then once, who was one of the Moderators of that Assembly. What I have said before of Reverent Doctor *Basire* Prebend of *Duresme* and Arch-Deacon of *Northumberland*, sheweth how much he was made of by that great Prince *George Ragoki* the second, Prince of *Transylvania*, by whom he was intrusted with the Chair in the Divinity School. Now this is certainly a strong Argument to shew what opinion the Reformed Churches abroad, have of the Reformed Church of *England*. For doubtless if they had that opinion of her, which the Authors of the pretended *Petition for Peace*, would make us believe they have, they would not so earnestly invite, and so kindly and readily admit her Ministers to exercise their Ministery among them, without any recantation and repenting of their pretended superstitious ways.

16. They that were deceived hitherto by such as give out so confidently that the Ministers of the other Reformed Churches are not less enemies to our publick Worship then themselves, do see by this time, I hope, that they have been mis-informed; and I know nothing that can be alledged by their Informers to hold them any longer in their error, but this only, that these are but the private opinions and actions of some particular men. But although to speak thus, is nothing else but to shew a spirit of contradiction, and a resolutenes never to recal what hath been once delivered, be it never so far

All the Reformed Churches hold that every National Church hath power to make Laws for Herself in outward things, and that they may vary.

far from truth; nevertheleſs let us beat them out of this hold alſo, which I ſhall think that I have done ſufficiently, if I prove that all the aforeſaid *Declarations* and *actings* both here and abroad of the Divinity-Readers, Miniſters, and other private perſons, and of whole Congregations of thoſe of the Reformed Religion beyond the Seas, (by which they manifeſt to the World how far they are from condemning us,) are conformable to a known general Principle, which is common to all the Reformed Churches in the World, *viz. That every National Chriſtian Church hath power to make Laws for Her ſelf, in all ſuch outward things as are not expreſly either commanded or forbidden in the Word of God, and that they may vary according to Times, Places, Perſons, and the like Circumſtances,* and that without prejudice of that Unity which is to be in the Univerſal Church of Chriſt, in things eſſential; provided always that Uniformity be kept as much as poſſible in the ſeveral congregations of each National Church, and that all the Members of them humbly ſubmit themſelves to the Laws thereof. For if this be their maxime, as certainly it is, they muſt, if they mean to ſtand to it, mutually approve of the ſeveral Laws and Conſtitutions Eccleſiaſtical of each other.

Proved firſt by their Practiſe.

17. Now that this is the common Maxime of them all, appears firſt by their general practiſe. For there is not one of them who hath not uſed this liberty of making Laws and Conſtitutions for Her ſelf, and ſome of them differing from the Laws of all other Churches, as is known to all them that have either been diligent ſearchers into things of this nature, or travelled abroad and obſerved the ſame.

Proved ſecondly by the expreſs words of the ſeveral Confeſſions of their Faith; and firſt by that of the Bohemian *and* Moravian *Churches.*

18. This appears ſecondly, by the expreſs words of the ſeveral Confeſſions of their Faith or Eccleſiaſtical Conſtitutions, and by the private Writings of men of chief note amongſt them. I will not inſiſt here either upon the Confeſſion of *Augsburgh*, which is common to all thoſe *Reformed Churches* which are called by the name of *Luther*, or upon any of their particular Confeſſions, becauſe as I ſaid in the firſt *Section*, I take it for granted, that they doe not condemne the Church of *England*, neither in Her Government nor Publick Worſhip, but that they approve

approve of both, using themselves the very same. Wherefore I shall begin with the Confession of the *Bohemian* and *Moravian* Churches, the most ancient of all those which more peculiarly are called *REFORMED*. They deliver their judgement thus as to this matter: *That none ought to be offended at one another, nor to contemn, and hate, and persecute each other for the difference of ceremonies, customs and rites which are found in several Christian Churches, and are not contrary or prejudicial to Piety: Neither ought they to alienate and seperate themselves from the Unity of the Church, by* RAISING OF SECTS, *and* MAKING SEDITIONS (upon the account of variety of Ceremonies) *being they never were nor yet are now alike in all Churches.* But let not the meaning of this their Article be here mistaken, as is by some that known passage of * *Socrates*, which is much like to it, and hath been so much abused of late; namely, by applying to particular congregations, what is therein to be understood of the National Churches of several countries. For that the said *Bohemian* and *Moravian* Churches do not understand the preceding Article of their Confession, of particular congregations, as if they had been always, were yet, and might be different one from another in Discipline and outward Worship, appears by the same Confession, where they require and profess *subjection and obedience to the publick Order of the Church, according to the word of God and the Ancient Canons*; And they speak always of their Rites and Ceremonies, as being *uniform* in all their particular congregations, as well as *common* to their whole Church. But they are so far from condemning either the Church of *England* or any other for using those Rites and Ceremonies which they think most fit for themselves, that they declare expresly, That *although they do not keep the Rites and Customs of all other Christians; which thing*, say they, *cannot be; neither is it necessary, that the same Rites and Ceremonies should be kept every where in all Churches;*

Docent deinceps ne ob Ceremoniarum, Consuetudinum & Rituum discrimina, quæ in variis Ecclesiis inter Christianos videre est, nec reclamant aut officiunt pietati, alii in aliis offendantur, aut se vicissim, contemnant, oderint & persequantur. Nec etiam sectas aut Seditiones excitantes, se ab Ecclesiæ unitate alienent aut distrahant, cum nunquam in Ecclesiis eædem fuerint, nec nunc quoque sint. *Eccles. Bohem. & Moravic. fid. Confes. Art* 15.

* *Eccles. Hist.*

Docent præterea in Ecclesia ordinem servari oportere, &c. ideo nostri eum summo studio observant. *Ibid. Art.* 8. *Vide Ibid. Art.* 15.

Quanquam etiam noſtri, non omnium ritus ac mores ſervant, quod neque fieri poteſt, neque ut ubi ubi in omnibus Eccleſiis iidem ritus & Ceremoniæ ſerventur, neceſſarium eſt. Nulli tamen bono pioque ritui adverſantur, nec adverſari animus eſt. Et ſi hujuſmodi ritus nonnulli, non perinde neceſſarii videantur, modo tamen nihil obſint pietati, nec quicquam fidei, quæ una & juſtificat & beatos reddit, detrahant, non rejiciendos putant. *Bohem. & Moravic. Confeſ. Art.* 15.

Churches; Nevertheleſs they are not, nor mean to be averſe to any good and pious Rite. And although ſome Rites of this nature ſeem not to be ſo neceſſary, yet if they be not prejudicial to Piety, and that they take nothing from Faith which only juſtifieth and makes happy, they do not think that they ought to be rejected. Miſtake them not again, and miſtake not your ſelves, by ſaying they would judge our Rites *prejudicial to Piety*, &c. For beſides that they receive the Communion *kneeling*, as was obſerved before, and that they are conformable to the Church of *England* almoſt in every thing. It is known, that at the General Aſſembly of *Sandomir*, they joyned with the Churches of the *Auguſtan* Confeſſion that are in the Kingdom of *Poland*, and agreed to conform to their Rites and Ceremonies whenſoever they ſhould have occaſion to be preſent at the ſervice of God in their congregations. Before I leave theſe Churches, I muſt add another paſſage of the Confeſſion of their Faith, by which it will appear how much they differ from thoſe mens judgment, or rather humour and fancy, who think it a ſufficient ground for aboliſhing any Uſe or Rite of the Church, if they are not ſatisfied with the Authors thereof, or with ſuch as have uſed the ſame. The paſſage runneth thus, * *Our men teach that only ſuch Rites and Traditions ought to be kept as promote Faith, the Worſhip of God, and other good things, among the Faithful, and nouriſh Concord, and beget and maintain Peace, and conſtitute a good Order, and as it were a Harmony among the people; whoſoever be the Authors of them, whether a* Council, *or a* Pope, *or a* Biſhop, *or any other: For none ought to be offended at the Authors of them, as not to obſerve them, ſo they have nothing of inconveniency.* Happy had been all the Chriſtian Reformed World (and I am perſwaded

Vide conſenſum *Sandomirienſem.*

* Noſtri eos ritus tantum & traditiones quæ fidem cultum Dei, aliaque bona inter fideles provehunt, aluntque concordiam & pacem in populo conciliant & retinent, ac politiam & harmoniam quandam conſtituunt, quoſcunque tandem Authores habeant, Synodum, Pontificem, Epiſcopum, aut alium quemvis, ſervandos docent. Nulli ſiquidem in illorum Authoribus offendi debent, quominus ſi nihil habent incommodi, eas obſervent. *Ibidem.*

waded it would have been all Reformed) if as the ſaid Churches were the firſt that *Reformed* themſelves from *Popery*, the way of their Reformation had been followed by all others who Reformed after them, as it was here in *England*. I am confirmed in this my Opinion by as learned and as judicious a Divine as ever lived in the Out-landiſh Reformed Churches, and that is *Hieronymus Zanchius*, who having been informed of the Doctrine, Government, and Rites of the ſaid *Bohemian* Churches, maketh this judgement of their Reformation and that of other Churches; * *I have not only ſeen,* ſaith he, in one of his Letters, *their Doctrine to be agreeable to holy Scripture: but it ſeemed to me alſo, that I ſaw the ſincere and truly Chriſtian Piety of their Hearts. For they ſeem to have had this aim in the Confeſſion of their Faith not to pull down and overthrow from the very foundation, whatſoever is found in the Roman Church (as the* Socinians *do) but to model their Churches according to the true Apoſtolical, and ſo ſaving Rule of Piety; having rejected ſuch things as were to be rejected, mended ſuch as needed emendation, and retained ſuch as were to be retained; which indeed is the true and lawful way of Reforming of Churches. And would to God that we all ſtudiouſly endeavoured to follow the ſame courſe, after the pattern of theſe our moſt worthy Brethren. No doubt but we ſhould both feel in our ſelves and ſee in others, more of Piety, Concord and Charity, by which God is glorified and the Kingdom of Chriſt promoted.*

* Non ſolum ibi doctrinam univerſam conſentaneam eſſe cum ſacris litteris: verum etiam mihi viſus ſum videre ſinceram & vere Chriſtianam cordium iplorum pietatem; quippe qui ſcopum in hac Confeſsione hunc ſibi propoſuiſſe videntur, non ut quicquid eſt in Eccleſia Romana, totum ipſum ab ipſis uſque fundamentis ſine ullo diſcrimine ut faciunt Sociniani penitus ſubruent atque comvellant; ſed ut ad veram & Apoſtolicam, eoque ſalutarem pietatis normam, ſuas exedificent Eccleſias, rejectis rejiciendis, correctis corrigendis & retentis quæ erant retinenda, quæ tandem vera eſt & legitima Reformandarum Eccleſiarum ratio. Atque utinam omnes horum optimorum fratrum exemplo, in idem ſtudium incumberemus. Plus certe Pietatis, Concordiæ, Charitatis, quibus Deus glorificatur regnumque Chriſti promovetur, & in nobis ipſi ſentiremus, & in aliis conſpiceremus. *Zanch. Cratoni Cæſar. Majeſt. Medico. Epiſtolar. l.* 1.

19. But let us go on, and ſee whether other Reformed Churches have the ſame *complaiſance* with them of *Bohemia* and *Moravia*, and allow each other the liberty of making and enjoyning different Laws about Rites and Ceremonies, and ſuch outward things. And ſure if we find it among

And by the confeſſion of the Helvetian, Polonian, Hungarian, Tranſylvanian, *and other Churches.*

the *Switzers*, who (as ſome would have us believe) have not ſo much of that ſweet, amicable, civil diſpoſition, we may be confident to find it among all other Nations. And indeed (notwithſtanding that opinion to their prejudice) the Reformed Churches of that Nation have ſo much of it, that almoſt all other Reformed Churches may ſeem in a manner to have borrowed from, and been taught the ſame by them. Their general Confeſſion by me already often mentioned, is ſo expreſs in this point, that one would think they extend that mutual toleration to each particular congregation of a National Church; but that it is known to be the confeſſion of all the *Proteſtant Cantons* of *Switzerland*, which though they are but one and the ſame Nation, yet are divided into ſeveral Free States and Commonwealths, not ſubjected to one another. So that they conſtitute alſo ſeveral Churches, as it were *National*, which have every one of them their peculiar Rites and Ceremonies, but always with Uniformity within each *Canton*. Now that this variety of Rites and Cuſtoms, that are to be ſeen in the Churches of the ſeveral *Cantons*, may not give occaſion to any to think or ſay that they are divided in Religion, and that they condemn each other in thoſe things that they do not uſe, They declare, that *it is to be diligently obſerved wherein the Truth and Unity of the Church doth chiefly conſiſt, for fear men ſhould raſhly make and maintain Schiſmes in the Church: and that it doth conſiſt not in Ceremonies and outward Rites, but rather in the Truth and Unity of the Catholick Faith; which was not given us by humane Laws, but by the Scripture of God, of which the Apoſtles Creed is the ſumme: wherefore we read that there was among the Antients variety of different Rites, and that free, by which no man ever thought the Churches Unity to be broken.* The Confeſſion out of which theſe words are extracted, may very well paſs for the general confeſſion of the Reformed Churches, having been ſubſcribed

●Obſervandum præterea docemus, in quo potiſſimum ſit ſita veritas & unitas Eccleſiæ, ne temere Schiſmata excitemus, & in Eccleſia foveamus. Sita eſt illa non in Ceremoniis & externis ritibus, ſed magis in veritate & unitate fidei Catholicæ Fides Catholica, non eſt nobis tradita humanis legibus, ſed Scriptura Divina, cujus compendium eſt Symbolum Apoſtolicum. Unde legimus apud veteres rituum fuiſſe diverſitatem variam, ſed eam liberam, qua nemo unquam exiſtimavit diſſolvi unitatem Eccleſiaſticam. *Confeſsio Eccleſiarum Helvetiarum, Cap. 17. ad finem.*

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bed, beſides thoſe of the ſeveral *Cantons* of *Switzerland* and their *Confederates* by the *Hungarian, Tranſylvanian, Polonian, Lithuanian, Genevan* Churches; every one of which hath an Uniformity within it ſelf, ſuffering no Miniſters amongſt them, but ſuch as ſubſcribe and conform to their eſtabliſhed Laws and Government; which thing I do expreſly again obſerve of them all in this place, as I obſerved even now of the *Helvetian*; leſt this paſſage be miſ-interpreted, as if it were meant of every particular congregation, whereas it is to be underſtood onely of National Churches.

20. The Reformed Churches of *Holland* are not behind thoſe of *Switzerland* in allowing to other Churches the power of regulating of outward Rites, ſo as to them ſeems fitteſt. For they declare openly, that for * *things indifferent*, ſuch as are Rites, Ceremonies, and other like circumſtantials to the Worſhip of God, *the Churches of other Countries*, that do differ from them in the ſaid things, and *have other cuſtoms, ought not to be condemned*; Adding further, that the Articles made at their famous National Aſſembly of *Dort*, touching the lawful ordering of the Church, are not ſuch as that, if the edification of the Church ſhould require it, they may not be *changed, enlarged*, or *diminiſhed*.

And by the confeſſion of the Belgick Churches.

* Es choſes indiferentes ne ſera loiſible de condamner les Egliſes des autres Provinces qui uſeront d'autres coutumes que les noſtres. *l'Ordre Eccleſ. des Egl. Ref. du Pays bas. Art* 85, 86.

21. It were ſtrange after that if the Reformed Churches of *France* ſhould be leſs complying then thoſe who uſe to learn *civility* and *complaiſance* of them. Wherefore they * *declare alſo that it is good and uſeful, that thoſe who are elected Superintendents, adviſe among themſelves, what courſe they muſt take to govern the whole body; yet without ſwerving from what Chriſt our Lord hath preſcribed to us; which doth not hinder but that there may be peculiar conſtitutions, in every ſeveral place, as conveniency ſhall require.* And it is to be obſerved that in the Margin they cite for proofs of this Article, the *Acts of the Apoſtles chap.* 6. 3. & 14. 23. & 15. 5, 25, 28. and 1 *Cor.* 14. 40.

And by the confeſſion of Faith of the French *Ref. Churches, and by that of* Geneva.

* Nous croyons qu'il eſt bon & utile que ceux qui ſont eſleus pour eſtre Superintendans, aviſent entre eux quel moyen ils deuront tenir pour le regime de tout le corps: Et toutefois qu'ils ne declinent nullement de ce qui nous en a eſté ordonné par noſtre Seigneur Jeſus Chriſt, ce qui n'empeſche point qu'il n'y ait quelques Ordonnances particulieres en chacun lieu, ſelon que la commodité le requerra. *Confeſ. de Foy des Egliſes Ref. de France, Art.* 32.

and

and 1 *Pet.* 5. 1, 2. for *Ordination* of *Presbyters*, (who were then made by the Apoſtles) and of *Deacons*, as likewiſe for the *holding* of Eccleſiaſtical *Councils* or *Synods*; the keeping up of *Decency* and *Order* in publick Aſſemblies, and taking the *Inſpection*, that is, the *Epiſcopacy* of others, as Saint *Paul* and Saint *Peter* did. All which I truſt, may be as properly applied that I ſay not far more both to the Government and publick Worſhip of the Church of *England* (where there are Biſhops and divers uſeful and decent Rites and Ceremonies) as to their own Churches or any other Reformed Church whatſoever. Obſerve alſo by the Texts of Scripture by them thus quoted for Confirmation of this point of their belief, what thoſe things are which they conceive, ought to be left to the diſpoſal of the Governors of the Church, *viz. Government it ſelf, Ordination, of Presbyters and Deacons; the holding of Eccleſiaſtical Conventions; Decency and Order in publick Aſſemblies, and the like; provided there be no ſwerving from what Chriſt our Lord hath preſcribed unto us.* What I have quoted here out of the Confeſſion of the *French* Reformed Churches, muſt be looked upon as the judgement of the Church of *Geneva*, which hath no other peculiar Confeſſion of Faith then that very ſame.

22. But I ſhould do both the Publick and the *Bohemian* and *Polonian* Churches of the *Auguſtan* Confeſſion much wrong, if I ſhould not produce here an Article which they made for Confirmation of that famous *Agreement* made at *Sandemir*, *Anno* 1570. betwixt them and the *Lithuanians* and *Polonians* who follow the *Helvetian Confeſſion*. For whereas the ſaid Agreement was made among them all in the month of *April*; becauſe many of thoſe Churches that have ſubſcribed the *Bohemian Confeſſion* are ſeated in the ſame parts of *Poland*, which are inhabited by them who are Reformed according to the *Confeſſion* of *Augsburg*, and ſo are intermixt the one with the other, having their ſeveral Congregations in the ſame Towns, fearing leſt this neighbourhood might be an occaſion of ſome diviſions by the uncharitable and raſh cenſuring of each other, as it commonly cometh to paſs; they met again by their *Delegates* the next *May* following in

in the Town of *Posna*, and made yet a more particular agreement, for the better keeping of the former among themselves, as being most concerned in it. By the seventh Article of which last Agreement of *Posna* it is ordered, *That the Ministers of each side should teach their Hearers, exhort and enjoyne them by their Pastoral Authority, that they should not dare to condemn or carp at, whether by word of mouth or by writing, the Churches of the other confession, in any point of Doctrine or Ceremonies; but that they should both judge and speak well of them.*

23. Now in this as in all good and reasonable things that are conducible to Peace and Unity among Christians, the Reformed Church of *England* is behind none of them all. She rather goes beyond them, expressing her self more fully then any on these matters. And her modesty and discretion are such, that although she holdeth *Subordination* of Ministers in the Christian Church to be of Apostolical, nay of Divine Institution, having, as she conceiveth, for grounds of this her Judgement, besides Scripture, the *practise* of the holy *Apostles* in their time, of the *universal Church* ever since, until this later Age; and which is more, of *Christ himself*, who ordained the *Apostles*, and the *Seventy Disciples* in an Imparity as two distinct Orders of Ministers in his Church; yet notwithstanding she doth but simply assert the lawfulness of her own Government, without medling with the Government of other Churches which do not meddle with hers, leaving them to fall or stand to their own Master, to whom they ought to give an account of their actions, and not to her. For this is all that she saith on this matter in the Articles of her Faith, that *The Book of Consecration of Arch-Bishops and Bishops, and ordering of Priests and Deacons set forth in the time of* Edward *the sixth, and confirmed at the same time by the Authority of Parliament, doth contain all things necessary to such consecration and ordering; and hath not any thing, that of it self is superstitious and ungodly: So that all such as are consecrated or ordered according to the same Rites, are held by her to be rightly, orderly, and lawfully consecrated and ordered.* True it is that she disavoweth expressly the pretended power of the Bishop and Church

The Reformed Church of England *is of the same judgment.*

Article 36.

Church of *Rome* over all other Biſhops and Churches; but it is becauſe the ſaid Biſhop and Church by an uſurp'd power pretend to Lord it over her and her Biſhops, and the reſt of the *World*; elſe ſhe would have taken no more notice of him than of the Patriarch of *Conſtantinople*, or of that of *Moſchow*. Touching *Rites* and *Ceremonies* ſhe declareth plainly likewiſe, that, *it is not neceſſary that Traditions and Ceremonies be in all places one or utterly like; becauſe, at all times they have been divers, and may be changed according to the diverſity of Countries, times and mens manners, ſo that nothing be ordained againſt Gods Word, &c.* and that *every particular or National Church hath Authority to ordain, change, and aboliſh Ceremonies or Rites of the Church, ordained only by mens authority, ſo that all things be done to edifying.* So again in that moſt excellent Preface of her Liturgy, which can never be read and conſidered enough, ſhe profeſſeth, that, *ſhe doth not condemn any other Nation*, that have not the ſame Rites, *nor preſcribe any thing but to her own people: judging it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of Gods honour and glory, and to the reducing of the people to a moſt perfect and godly living, without error or ſuperſtition.* Now that none may think what I reported here of the Church of *Englands* aſcribing power to every National Church, to ordain Rites and Ceremonies, to be ſaid out of my purpoſe; it is to be obſerved, that in this very point ſhe hath the approbation of all other Reformed Churches; ſo that it is the ſame, as if they had ſaid it *in terminis*. That it is ſo is manifeſt, not only by the inſerting the 34. as well as the other Articles of her Faith, in the collection of their ſeveral Confeſſions, as part of that Agreement which is betwixt them; but *chiefly* by the expreſs quoting of the ſame Article, in the *Harmony* of the ſaid Confeſsions, which is immediately after the Apoſtles *Creed*. *Article* the eighth in the laſt Edition at *Geneva*, *Anno* 1654.

Article 34.

Of Ceremonies, why ſome be aboliſhed, and ſome retained.

24. To quote here the Writings of private men, after the publick Records of whole Churches, will ſeem to ſome both unfit and uſeleſs; but becauſe I am in hope it may both delight and profit ſome others, I ſhall not think to treſpaſs much

much if in this place, I bring in a few paſſages out of the Authors of greateſt note, in the Outlandiſh Reformed Churches, to be as it were ſo many Commentaries for the better underſtanding of what hath been produced out of the ſeveral Confeſſions of their Faith. I will begin with *Calvin*, who is very full and expreſs to this purpoſe; Becauſe he was thought by ſome to be ſo preciſe in his way, that he would not ſuffer others to depart from it in the leaſt thing and follow their own, though in things of their nature indifferent; to clear himſelf from that aſperſion, by which he was repreſented ſo peeviſh as to take away all Liberty in outward things. He * ſaith, That he would have it known of all pious perſons that ſhould read his Treatiſe *Of the right way of Reforming Churches*, ſe de ceremoniis non litigare, *that he doth not quarrel about Ceremonies*, quæ decoro tantum & ordini ſerviunt, *that are ſuch only as ſerve for Decency and Order*; vel etiam ſymbola ſunt & incitamenta ejus, quam Deo deferimus, reverentiæ; *or yet ſuch as are badges and tokens, and helps of that reverence which we pay to God.* And that he diſputes only, *of thoſe works which ſome men did falſly pretend to be of themſelves pleaſing to God, and meritorious, and to make part of his ſervice.* Now why he would have every Church uſe her liberty, in ſuch outward things that are of themſelves indifferent, he renders this reaſon in his *Inſtitution*, to wit, *That God hath not been pleaſed to preſcribe every particular thing that we ought to follow, as to external Diſcipline and Ceremonies; becauſe he did foreſee that thoſe things depended on the conditions of times; and judged that the ſame form would not agree with all ages; wherefore we ought to conſult*

* Verum nequis calumnietur, nos in rebus externis eſſe moroſos, qui adeò præciſè tollamus omnem libertatem; hic teſtatum velim piis lectoribus, me non de ceremoniis litigare quæ decoro tantum, &c. *Calvin. de vera Eccleſ. Reform. Ratione Opuſcul.* 753.

Nobis enim de operibus diſputatio eſt, quæ per ſe Deo placere fingunt, &c. *Ibid.*

Quia autem in externa Diſciplina & Ceremoniis non voluit ſigillatim præſcribere quid ſequi debeamus (quod iſtud pendere à temporum conditione prævideret neque judicaret unam ſeculis omnibus formam convenire) confugere hîc oportet ad generales quas dedit regulas, ut ad eas exigantur quæcunque ad ordinem & decorum præcipi neceſſitas Eccleſiæ poſtulabit. Poſtremò quia ideò nihil expreſſum tradidit, quia nec ad ſalutem hæc neceſſaria ſunt, & pro moribus unius cujuſque gentis ac ſeculi variè accomodari debent ad Eccleſiæ ædificationem, prout Eccleſiæ utilitas requiret, tam uſitatas mutare & abrogare, quam novas inſtituere conveniet. Fateor equidem non temerè, &c. *Calv. Inſtit. l. 4. c. 10. n. 30.*

the general Rules which he gave us, whereby to examine, and to fit and ſettle thoſe things that appertain to Order and Decency, according as the exigencies of the Church require. Adding further, *That God hath not expreſly preſcribed ſuch things; becauſe they are not neceſſary to Salvation, but muſt be diverſely accommodated to the manners of each Nation and Age for the edification of the Church, which may change or abrogate the received cuſtoms, or inſtitute new ones, as ſhe ſhall ſee it behoveful. Though he adviſeth,* non temere, nec ſubindè, nec levibus de cauſis ad novationem eſſe decurrendum, *That no Innovation be made either raſhly, or often, or for light cauſes.* In another place he is yet more expreſs, wherefore I will tranſlate it word for word, and ſet it down here as he hath written it. It is in that confeſſion of Faith which was preſented at *Frankefort, Anno* 1562. to the Emperor and other Princes of *Germany* there aſſembled, in the name of the Reformed Churches of *France*, and which was penn'd by *Calvin*, and is to be found in his *Opuſcula*. After he hath ſpoken of the uſurped power of the Pope and Church of *Rome*; *In the mean while*, ſaith he, *our intention is not to take away the Authority of the Church, or of the Paſtors and Superintendents to whom belonged the Office of Governing the Church: Wherefore we confeſs that Biſhops or Paſtors ought reverently to be liſtned unto, as far as they teach the Word of God according as it belongeth to their Function. We confeſs further, that all and every Church have this Right to make Laws and Statutes for themſelves, for the eſtabliſhing of a common Polity among themſelves, ſince all things ought to be done rightly and orderly in the houſe of God; and that obedience ought to be given to ſuch Statutes, provided that they do not bind the Conſciences, and that they be void of Superſtition. Such as refuſe ſo to do, are eſteemed among us ſelf-conceited, ſtubborn, and obſtinate.* Nay he ſayes in the ſame Confeſſion, that the ſaid Churches, and he with them,

Interea tamen Eccleſiæ auctoritatem, vel Paſtorum & Superintendentium, quibus Eccleſiæ regendæ Provincia mandata eſt, ſublatam nolumus. Fatemur ergo Epiſcopos ſive Paſtores reverenter eſſe audiendos, quatenus pro ſuæ Functionis ratione verbum Dei docent. Fatemur præterea tum *omnes* tum etiam *ſingulas Eccleſias hoc jus habere*, ut *leges & Statuta ſibi condant ad Politiam communem* inter ſuos conſtituendam, cum omnia in Domo Dei rite & ordine fieri oporteat. Ejuſmodi porro Statutis obedientiam deferendam eſſe, modo ne conſcientias aſtringant, neque ſuperſtitio illis adhibeatur. Qui hoc detrectant, cerebroſi & pervicaces apud nos habentur. *Calvin. in Confeſſ. Fidei nom. Eccleſ. Gallic. oblata Cæſari, &c. inter Opuſcula.*

hold

hold for Schiſmaticks thoſe that bring in troubles and confuſions to the diſſipation of the Church, which cannot ſtand but when governed by her Paſtors, ſince the will of God is ſuch, and that he commandeth every one as well the greateſt as meaneſt, that they ſubmit and conform themſelves with ſincere humility to the Order (viz. *of the Church*) *whereof he is the Author.*

Illos pro Schiſmaticis habemus qui turbas & confuſiones invehunt ad diſſipandam Eccleſiam, quæ non aliter ſtare poteſt, quam ubi regitur à ſuis Paſtoribus, quando ita eſt voluntas Domini, atque extat ipſius mandatum ad ſingulos tam ſummos quam infimos ut ſeſe cum ſincera d miſſione ordinationi, cujus auctor eſt ſubmittant atque conforment. *Calvin. Ibid.*

25. In the afore-quoted places I ſee *Calvin* may either not be underſtood at all by ſome, or miſunderſtood by them that are not pleas'd to ſee themſelves condemned by this Authors words and authority. The words I ſuſpect ſubject to an ill apprehenſion and interpretation contrary to *Calvins* meaning, are thoſe where he ſaith, that the Laws and Statutes which every Church hath right to make for her ſelf, *muſt not bind the Conſciences*; and when he ſaith, *that God is the Author of that Order* in the Church, to which all and every one ought to ſubmit and conform themſelves with ſincere humility. The firſt may be miſtaken thus, That *Calvin* would not have ſuch Laws and Statutes to be impoſed, and the obſervation of them to be preſſed by the Rulers of the Church, but that he would have them left free for every one to keep, or not to keep them as they liſt. The laſt may have this miſ-interpretation, That *Calvin* doth hold ſuch only for Schiſmaticks, as do not ſubmit and conform to that which is immediately revealed and ordered of God in the expreſs words of the holy Scripture. Wherefore to clear his meaning in theſe two particulars, it is to be obſerved, that according to the common Doctrine of all the Reformed Churches of what confeſsion ſoever, God only hath power to bind immediately the conſciences of men by his Commandments, as having the ſole immediate juriſdiction over it; ſo that mens conſciences are then ſaid to be bound by humane *Laws* and *Conſtitutions* in the ſenſe Mr. *Calvin* blames, when they are thruſt upon men as if they were *Divine*, and did bind their conſciences immediately to the obſervation of them, not becauſe they are commanded as good and profitable by

See the Biſhop of Lincoln, *Dr.* Sanderſon's *firſt Sermon* Ad Clerum, *Sect.* 20.

lawful Superiors, who are thereto authoriſed by God himſelf; but as if they were *immediate parts of Gods Worſhip*, or of *abſolute neceſſity unto Salvation*, which was the Tyranny and Uſurpation of the *Phariſees* in the time of Chriſts converſation on earth; and is at this day, and hath been long ſince, that of the Church of *Rome*, over mens conſciences equalling, if not preferring her own Conſtitutions above the Law of God. This is the binding of conſcience which *Calvin*, and and with him all other Proteſtant Writers both at home and abroad, will by no means allow to the Laws and Statutes of any Church. But they do not intend thereby to have it left to every private mans choice to obſerve, or neglect the conſtitutions of the Church whereof he is a Member. For on the contrary both * he and they all hold it to be the duty of every good Chriſtian, to obſerve the eſtabliſhed Laws and Cuſtoms of the Church, and that it is ſinful for any that profeſſeth Religion, to treſpaſs againſt the ſame. So the famous *Andrew Rivet* Divinity Reader in *Holland* ſaith, † *That when the uſe of things indifferent is limited by any politick Law or Eccleſiaſtical conſtitution, the liberty of conſcience is not taken away by that limitation; And that although God alone doth bind the conſciences, the Church for the common good, and for Orders ſake may either command or forbid that a thing of its nature indifferent be done or omitted, and that without aſſuming to her ſelf any power over conſciences: which only Caſe excepted, no man may reſiſt ſuch conſtitutions without ſin, but rather whileſt he pretends conſcience, doth bring his own conſcience in danger through his rebellion.* So *Fredericus Spanhemius* likewiſe Divinity Reader firſt at *Geneva*

* Jam verò Chriſtiani populi officium eſt, quæ ſecundum hunc canonem fuerint inſtituta, libera quidem conſcientia, nullaque ſuperſtitione, pia tamen & facili ad obſequendum propenſione ſervare, non contemptim habere, non ſupina negligentia præterire: tantum abeſt ut per faſtum & contumaciam violare aperte debeat. *Calv. Inſtitut. l.4.c.10.n.31.*

† Quomodo etiam libertatem conſcientiarum non impediri agnoſcimus, quia non ipſa, ſed tantum opus externum ligatur, cum rerum mediarum uſus coercetur per legem aliquam Politicam, vel conſtitutionem Eccleſiaſticam: Deus enim, proprie conſcientiam ligat. Sed tamen Magiſtratus aliquando Reipublicæ bono aliquid per ſe ἀδιαφορον poteſt jubere ut fiat, vel prohibere ne fiat; Et Eccleſia propter εὐταξίαν aliquid in ſimili materia conſtituere, ita ut tamen in conſcientias nullum ſibi ſumat imperium: quo caſu excepto nemo rebellionis ſtudio citra peccatum talibus conſtitutionibus reſiſteret aut jure refragaretur; qui potius dum conſcientiam ſuam tueri vellet, eam in periculum adduceret, utpote quæ ob rebellionem damnum pateretur. *Andr. Riv. Theſ. de Chriſtian. Libert.*

and

and afterwards at *Leyden* in *Holland*; * *Neither doth Chriſtian liberty hinder*, ſaith he, *but that the uſe of things of a middle nature may be reſtrained and limitted by Laws as well Eccleſiaſtical as Civil, which the children of God know that they ought to obey, when they are commanded by thoſe who have Authority; provided it be without ſuperſtition, and the adjunct opinion of Holineſs, and peculiar Worſhip, or of Merit and perpetual and abſolute neceſſity, and the like. For ſo their conſciences are not bound, but only their* loco-motive *faculty is reſtrained, &c.*

* Nec libertas Chriſtiana obſtat, quominus rerum mediarum uſus coerceri poſſit, ut circumſcribi legibus partim Eccleſiaſticis, partim politicis; quibus parendum norunt filii Dei quando imperantur ab iis qui authoritatem habent, modo id fiat ſine ſuperſtitione, ſine ſanctitatis, & cultui peculiaris, ſine meriti & neceſſitatis abſolutæ & perpetuæ, & aliis id genus appendicibus. Sic enim non conſcientiæ illorum ligantur, ſed loco-motiva tantum cohibetur, &c. *Fred. Spanhem. Theſ. de Chriſtian. Lib.*

I might quote many more to the ſame purpoſe, who maintain both that the conſtitutions of every Church ought to be obeyed by all the members thereof, and that they do not bind *per ſe* by themſelves, and immediately the conſciences of men, which is the property and priviledge only of the Laws of God; but I forbear, becauſe I would not excurre too far, and becauſe what I have produced out of theſe Authors is ſufficient to ſhew in what ſenſe it is commonly affirmed, that Eccleſiaſtical Injunctions do not bind the conſcience, though every man is bound in conſcience to obey them, and cannot deny ſubmiſsion to the ſame without ſin. Only to make it manifeſt, that ſuch is the judgement of *Calvin*, and that I aſcribe here nothing unto him but what is agreeable with his own meaning; I think it will not be amiſs to hear him ſpeak his mind thereupon himſelf. And this he doth at large in the ſame place of his *Inſtitution* I laſt quoted in the Margin, where, after he hath ſaid, that Chriſtians ought to obſerve, *libera quidem conſcientia nullaque ſuperſtitione*, with a free conſcience and without ſuperſtition, ſuch outward things as are ordained according to the general rules of Scripture for Decency and good Order, he anſwers a *Quære* that may be raiſed upon the premiſſes, *viz. What liberty of conſcience there can be in ſuch a neceſſity of obeying, and that with ſo much caution? That liberty of conſcience*, ſaith he, *will appear if we conſider that thoſe Laws to the obſervation*

of

Imo vero præclare constabit ubi reputabimus, non fixas esse & perpetuas sanctiones quibus astricti sumus, sed externa humanæ infirmitatis rudimenta: quibus tametsi non indigemus omnes, tamen omnes utimur: quia alii aliis ad fovendam inter nos Charitatem mutuo sumus obnoxii. Hoc in exemplis superius positis recognoscere licet.

of which we are tied, are not fixed and perpetual, but only external Rudiments of humane infirmity; which although all of us do not need, yet we all use, *being all bound mutually to maintain love amongst our selves one towards another. This may appear in the instances above mentioned. What? is there any Religion in the Veil of a Woman, so that it should not be lawful for her to go forth with her head uncovered? Is the Decree of her being silent so sacred that it may not be violated without the highest crime? Is there any mystery in bending the Knee, or in the burying of a Corps, that may not be omitted, but one must bring himself under the greatest guilt? No: For if a Woman hath occasion to make such haste to help her neighbour, that she hath not the leisure to cover her head, she commits no fault if she runs to him bare-headed. And it may be as fit for her to speak in some occasions, as in others to be silent. Nothing forbids likewise that he who cannot kneel by reason of some Disease, should pray standing. Lastly, it is better to bury speedily a dead Body, than to keep it till it be corrupted for want of a sheet to wrap it in, or company to go along with it to the grave. But nevertheless in the said things, there is somewhat which the custom of the Country, the Laws, and lastly, Humanity it self, and the rule of modesty, doth dictate that it ought to be done or omitted: wherein if any*

Quid? an in mulieris caibaso sita religio est? ut nudo capite egredi sit nefas? An sanctum de ejus silentio decretum quod violari sine summo scelere non possit? An aliquid in genuflexione in humando cadavere mysterium quod præteriri sine piaculo non possit? Minimè: Nam si tali festinatione opus sit mulieri in juvando proximo quæ velare caput non sinat, nihil delinquit si aperto capite accurrat. Et est ubi loqui non minus opportunum sit quam alibi tacere. Stantem quoque orare qui morbo impeditus curvare genua nequit, nil vetat. Denique satius est matutè humare mortuum, quam ubi linteum deest, ubi non adsunt qui deducant, expectare dum inhumatus putrescat. Sed est nihil ominus in istis rebus quod agendum aut cavendum mos regionis, instituta, ipsa denique humanitas & modestiæ regula dictet: ubi si imprudentia & oblivione quid erratum fuerit, nullum admissum crimen est: sin contemptu, improbanda est contumacia. Similiter dies ipsi qui sint, & horæ, locorum structura, qui quo die canantur Psalmi, nihil interest. Verum & certos dies & statas esse horas convenit, & locum recipiendis omnibus idoneum, siqua servanda pacis ratio habetur. Nam quantarum rixarum semen futura sit earum rerum confusio, si prout cuique libitum sit, mutare liceat quæ ad communem statum pertinent? Quando numque futurum est ut omnibus idem placeat, si res velut in medio positæ, singulorum arbitrio relictæ fuerint. Quod si quis obstrepat ac plus supere hic velit quam oportet, viderit ipse qua morositatem suam ratione Domino approbet. Nobis tamen istud *Pauli* satisfacere debet, nos contendendi morem non habere, neque Ecclesias Dei. *Calvin. Institut. Lib. 4. Cap. 10 Num. 31*

any thing be done amiss, imprudently, or through forgetfulness, you have committed no crime: but if you have done so by contempt, it is a contumacy not to be approved of. It matters not likewise what days, what hours, what structure of places, be design'd for Gods worship, or what Psalms be sung upon such a day: yet it is meet that there be certain set days and hours, and a place fit to hold all the Congregation, if any care be had of the preservation of peace. For of how great jarres and wrangling will that confusion be the seed, if it be lawful for every one to change as he pleaseth those things which pertain to all in common? Since it will never come to pass that the same thing should please all men, if all things be left at random for every one to do what he listeth. If any doth here gainsay and seem to himself to be wiser then he should, let him take heed how he will justifie his peevishness before the Lord. As for us, this saying of Saint Paul, *ought to be satisfactory, that we have not the custom of being contentious, neither the Churches of God.* Where it is plain, that he doth not leave it to every ones liberty to observe or reject the publick Orders of the Church, but will have them obeyed as long as they stand in force, though with a *free conscience*, that is, without superstition, and without the opinion of an absolute and perpetual necessity of their observation, as if they constituted any essential part of Gods Worship, whereas they are but circumstances of, and helps to it. This he saith yet more fully and perspicuously in another place, where he taketh away all pretence of doubting of his meaning in this point, and giveth so seasonable a lesson to many amongst us, that I will not save my self the labour to translate it exactly; *Now whereas ignorant men for the most part, when they hear that it is not without impiety that mens consciences are bound, and God worshipped in vain by humane Traditions, do blot out at one dash all Laws which constitute the Order of the Church; it is meet also to encounter here with their error. Here a man may be very easily deceived, because at first sight it doth not appear what difference there is betwixt these things,* viz. Humane Traditions, & Ecclesiastical Constitutions for Order and Decency's sake. *But I will set forth in brief the whole matter so clearly, that their resemblance shall not be able to deceive any man. Let us before all hold this, that if in every Society of men, we see a certain*

Quando vero imperiti plerique, dum humanis traditionibus impiè ligari hominũ conſcientias & fruſtra Deum coli audiunt, eadem litura leges omnes inducunt quibus Eccleſiæ ordo conſtituitur; illo ũ quoque errori cõmodũ hîc occurrendum eſt. Falli ſanè perquam eſt lubricum: quia non prima ſtatim facie apparet quantum inter illas & has interſit. Sed ego ita dilucidè rem totã paucis expediam, necui imponat ſimilitudo. Hoc primum habeamus, ſi

certain Polity to be neceſſary, for the nouriſhing of publick Peace, and for the maintaining of Concord; if we ſee that there is alwayes ſome Rite in force in all things that ought to be done; which Rite that it be not rejected, publick Decency, nay Humanity it ſelf is concerned: Surely the ſame is chiefly to be obſerved in Churches, which as they are beſt preſerved and upheld by a well-ordered conſtitution of all things, ſo they vaniſh wholly and come to nought without Concord. Wherefore if we deſire rightly to procure the ſafety of the Church, we muſt with all diligence take care that, as Saint Paul *biddeth, all things be done decently and in good order. But whereas there is ſuch diverſity in the manners of men, ſuch variety of minds, ſuch contrariety of judgements and diſpoſitions, and no Polity can ſtand firmly enough, unleſs it be conſtituted by certain Laws; and it is impoſſible that any Rite be obſerved without ſome ſet Form; we are ſo far from condemning the Laws that are made for this purpoſe, that we maintain, that if they be taken away, the Churches have their Bonds and Nerves looſened and broken, and are wholly deformed and brought to ruine and diſſipation. For neither can that be effected which Saint* Paul *requireth, that all things be done decently and orderly, unleſs there be ſome Ordinances to be obſerved, by means whereof, as by ſo many Bonds, Decency and Order it ſelf are conſtituted and made to ſtand. Now this only is alwayes to be excepted in ſuch like Obſervations; that they be not thought neceſſary unto Salvation, and ſo bind the conſciences by Religion, nor be intended and brought in as the worſhip of God, ſo that Piety be aſcribed to them.* Which Cautions, and thoſe he

in omni hominum ſocietate neceſſarium eſſe politiam aliquam videmus, quæ ad alendã communem pacem & retinendam concordiã valeat: ſi in rebus agendis vigere ſemper aliquem ritum, quem non reſpui publicæ honeſtatis intereſt, atq; adeo humanitatis ipſius: id in Eccleſiis præſertim obſervandum eſſe, quæ cum bene compoſita rerum omnium conſtitutione optimè ſuſtinentur, tum verò ſine concordia nullæ ſunt prorſus. Quamobrem ſi Eccleſiæ incolumitati bene proſpectũ volumus, diligenter omnino curandũ eſt, quod *Paulus* jubet, ut decenter omnia & ſecundum ordinem fiant: At cum in hominum moribus tanta inſit diverſitas, tanta in animis varietas, tanta in judiciis ingeniiſq; pugna; neq; Politia ulla ſatis firma eſt, niſi certis legibus conſtituta: nec ſine ſtata quadã forma ſervari ritus quiſpiam poteſt: Huc ergo quæ conducunt leges, tantum abeſt ut damnemus, ut his ablatis, diſſolvi ſuis nervis Eccleſias, totaſq; deformari ac diſſipari contendamus. Neq; enim haberi poteſt quod *Paulus* exigit, ut decenter omnia & ordine fiant, niſi additis obſervationibus, tanquã vinculis quibuldam, ordo ipſe & decorum conſiſtat. Id tantũ ſemper in iſtis obſervationibus excipiendũ, ne aut ad ſalutẽ credãtur neceſſariæ, atq; ita conſcientias religione obſtringant, aut ad Dei cultũ conferantur, atq; ita in illis reponatur pietas. *Calv. Inſt. l. 4. c. 10. n. 27.*

addeth

addeth in another * place, where he saith, they must not *darken* but *set forth* Christ; they *must be few in number, of facile observation,* and such as *commend themselves by the clearness of their signification*:) are the very same the Reformers of our Church † declare they have used in putting away and abolishing some of the accustomed Ceremonies, and in retaining some others, *which do serve to a decent Order and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified.* Where by the way observe that *Calvin* is not against *significant Ceremonies.* But to put an end to this perhaps too long and tedious, though I hope, not altogether unprofitable nor impertinent excursion; *Calvin* holds that God himself is the Author not only of such Ordinances and Constitutions as are expresly set down in holy Scripture, but likewise of them that are grounded thereupon, and may be reduced to the general Rules God hath been pleased to set forth for his Church to govern her self by, in matters of this nature. So that he maintains *kneeling at Prayers* for example, to be both of *Divine* and *Humane* institution. * *It is commanded of God,* saith he, *in as much as it is part of that Decency whereof the Apostle recommends the care and observation unto us. It is a humane Institution, in as much as it specially determines that which was rather generally intimated, then clearly set forth.*

* Ergone nihil Ceremoniarum rudioribus dabitur ad juvandum eorum imperitiam? Id ego non dico. Omnino enim utile illis sentio hoc genus adminiculi. Tantum hic contendo ut is modus adhibeatur, qui Christum illustret, non obscuret. Proinde modus ut retineatur illam in numero paucitatem in observatione facilitatem, in *significatione* dignitatem, quæ etiam claritate constat, retinere necesse est.

Calv. Instit. l. 4. c. 10. n. 14. † *In the Preface of Ceremonies, why some be abelished and some retained.* * Exemplum sit in genicvlatione quæ fit dum solennes habentur precationes. Quæritur sit ne humana traditio quam repudiare vel negligere cuivis liceat. Dico sic esse humanam ut simul sit Divina. Dei est quatenus pars est Decoris illius cujus cura & observatio nobis per Apostolum commendatur: Hominum autem quatenus speciali ordinatione designatur quod in genere fuerat indicatum magis quam expositum. *Calv. Instit. l. 4. c. 10. n. 30.*

26. *Beza* sheweth himself altogether of the same mind with *Calvin* in this point, as may be seen in his Epistle to *Andreas Duditius* the *Polonian* Bishop, where acknowledging that as for Rites and other things pertaining to Decency and

Rituum verò ipsiusq; adeo exercendæ εὐταξίας diversitate quâ ultrò agnoscimus (uno quoq; videlicet quod suis gregibus proprie expediat considerante) minimè dixeris, opinor, Ecclesias dissociari in Doctrinæ summâ consentientes. *Beza Andreæ Duditio.*

good Order in the Church, there is a variety of them in the ſeveral Reformed Churches throughout the World, for which they ought not to ſeparate, as long as they agree in Doctrinals; he renders this reaſon of the ſaid diverſity, that the *Rulers of every National Church do conſider what is moſt expedient for the peoples edification*, and ſo order it to be obſerved. And in another * place he aſcribeth power to the Church to reſtrain and regulate thoſe things which are in themſelves of a middle nature, that is good or bad in the good or ill uſe of them. And what he ſaith to this purpoſe in general, ſeems to me to have ſo much of truth and reaſon, that (though he ſtarts ſometimes from himſelf in the particular application of the ſame, as I ſhall have occaſion to obſerve hereafter) I think it will be of ſome good uſe, and very proper to be ſet down at length. For he doth not only aſcribe that regulating power to the Church, and ſay in what it conſiſteth, but ſheweth likewiſe what obligation is put thereby upon the conſciences of private perſons to obey the Church in ſuch things. *Thoſe things*, ſayes he, *which otherwiſe are of a middle nature, do change it in a manner, when they are either commanded or prohibited by a lawful command; becauſe that neither can they be omitted contrary to a juſt command, if enjoyned; nor done contrary to the prohibition, if forbidden; as it appears by the Ceremonial Law.* And having put off the objection, that the Ceremonial Law is aboliſhed, he adds that notwithſtanding, the uſe of things indifferent is lawfully reſtrained both *generally* and *ſpecially*. *Generally, by the Law of Charity*, &c. *Specially, by a Civil or Eccleſiaſtical conſtitution. For although God alone doth properly bind the conſciences; yet in as much as the Magiſtrate, who is the Miniſter of God, judgeth that it is for the publick good that thoſe things which otherwiſe of themſelves are lawful, be not done, or the Church for Orders-ſake or Decency,*

* Res alioqui per ſe mediæ mutant quodam modo naturam quam aliquo legitimo mandato vel præcipiuntur vel prohibentur; quia neque contra juſtum præceptum omitti poſſunt ſi præcipiantur; neq; contra interdictum fieri ſi prohibeantur, ſicut ex lege ceremoniali apparet. Etſi jugum legis ceremonialis ſuſtulit Chriſtiana libertas, &c. rectum mediarum uſus legitimè coercetur tum in genere, tum in ſpecie. In genere per legem charitatis, &c. In ſpecie, ex conſtitutione vel Politica vel Eccleſiaſtica. Etſi enim conſcientias propriè ſolus Deus ligat, tamen quatenus vel Magiſtratus, qui Miniſter Dei eſt, judicat intereſſe Reip. ut quippiã alinqui per ſe licitũ non fiat: vel Eccleſia Ordinis & Decori adeoq; ædificationis rationem habens, leges aliquas de rebus mediis ritè conditæ juſmodi leges piis omnino ſunt obſervandæ, & eatenus conſcientias ligant, ut nemo ſciens & prudens rebellandi animo, poſſit abſq; peccato vel facere quæ ita prohibentur, vel omittere quæ ſic præcipiuntur. Beza Epiſt. 24. *ad Peregrinar. in Anglia Eccleſiar. fratres.*

and

and so for edification, doth rightly make Laws concerning things indifferent; such Laws ought wholly to be observed by the Godly, and they do bind the consciences thus far, that no man knowingly and wittingly with an intention of being rebellious, may without sin either do that which is so prohibited, or leave undone those things that are so commanded. And let it be observed, that though this be counted one of *Beza*'s Letters, because it was penned by him, yet it is written in the name of the whole Church of *Geneva*, *in communi Fratrum ex Urbe & Agro Collectorum cœtu*; in the general Assembly of all the Ministers both of the Town and adjacent Country. The afore-cited passages set forth sufficiently the mind of the Reformed Churches when they leave to each other the liberty of making Canons and Constitutions Ecclesiastical for the outward Worship of God, as seemeth best to them. Wherefore I will forbear to bring here any more such long passages; and I will content my self to refer the Reader to the other Authors. He may consult therefore if he be not yet satisfied, * *Zanchius* in his *Theses de Traditionibus Ecclesiasticis*, where that learned man saith, *It is necessary that there be different constitutions for things of this nature, according to the diversity of Places, Times, and Nations.* † *Pareus*, who maintaineth that the Church *may and ought to institute some Ceremonies*, potest & debet Ecclesia quasdam Ceremonias instituere; quia sine determinatione circumstantiarum non potest observari genus, hoc est moralis cultus Dei; *because without the determination of circumstances, the* genus, *that is, the moral worship of God cannot be observed.* * *Alstedius*, that saith, *It is very necessary that the Church should use the Authority she hath to make Laws for regulating Ceremonies.* *Spanhemius* in the above-cited *Theses* of Christian Liberty, *Thes.* 23. who maintains that the Church hath *power to make Laws*; and distinguishes very properly betwixt Ecclesiastical Traditions *Dogmatical* and *Ceremonial*, allowing the Church a *Legislative*

* Pro diversitate locorum, temporum, populorum, variæ etiam de his rebus constitutiones fiant, necesse est. *Zanch. de lege Dei, p.* 202.

† *Pareus Exmoral worship of God cannot be observed.* * *Alstedius*, that saith, *It is very necessary that the Church should use the Authority she hath to make Laws for regulating Ceremonies.* *Spanhemius* in the above-cited *Theses* of Christian Liberty, *Thes.* 23. who maintains that the Church hath *power to make Laws*; and distinguishes very properly betwixt Ecclesiastical Traditions *Dogmatical* and *Ceremonial*, allowing the Church a *Legislative* *plic. Catech. p.* 3. *q.* 107. *Explic.* 4. *Præcept.*

* Authoritas Ecclesiæ Nomothetica est, quo illa potest certas leges condere ratione politiæ Ecclesiasticæ, quæ spectatur in Ceremoniis Ecclesiasticis, hæc politia valde est necessaria & tantum constitui potest in rebus externis & indifferentibus. *Alsted. compend. Theolog. p.* 4. *loc.* 18. Nec tamen Ecclesiæ omnis potestas leges ferendi abrogata, vel omnes omnino traditiones humanæ proscribendæ; distinguendæ enim traditiones *dogmaticæ* à *ritualibus* circa illas Ecclesia potestatē νομοθετικὴν non habet, habet tamen circa istas, &c. *Spanhem. Th. de libert. Christian. Thes.* 23.

power in the last kind, but denying utterly that she hath any in the *first*. And all other Authors of the Reformed Religion that write of this Subject.

The conclusion of the Premisses. 27. Out of the premisses I conceive this conclusion may be drawn in without any the least violence, *That the Reformed Churches beyond the Seas, setting up each of them what Government, and establishing what Rites and Ceremonies they please among themselves; and declaring that every National Church may lawfully do the like; no doubt allow the Church of* England *to use the same liberty which they take to themselves.* For what reason can be imagined why the Rulers of the *Church*, and Magistrates of the *City* of *Geneva* and her little Territory; or those of the *Canton* of *Zurich*, or *Shafhousen* in *Switzerland*, or of any other Church or Country; should have power to make Laws uniform for all the several Congregations within their respective Districts and Liberties; and that the Governors of the *Church of England*, and the Supreme Magistrate of this Kingdom, should be denied the same? Can any one shew me upon what ground those Churches, which use to excommunicate all such of their Members as do dispute their Authority in making Laws and Constitutions for their Government, and for the outward worship of God, or do not submit and conform to them when they are made; may be said with any probability to condemn the Church of *England*, for asserting as much power to her self, and no more, and for exercising the same? And shall we have so little value of the judgement of the Reformed Churches, as to think they will give more Authority to *Thirty* Ministers (for they are no more in number for the most in the *National Synods* of *France*) or *Fourty*, for they do not exceed that number in them of *Holland*, as appears by the names of the *Delegates* to the Synod of *Dort*; or to about *Five and Twenty*, (for they are hardly so many at *Geneva*;) or to *Fifteen* or *Sixteen* and less, as in some *Cantons* of the *Switzers*; then they will think fit to be allowed to a *Council*, consisting (as our Convocations do) of above *Six score* Reverend, Grave, and Learned Divines, chosen out of *many Thousands*; whereof *Six and Twenty* are *Arch-Bishops* and *Bishops*; a greater number *Deans* and *Prebends*, and *Arch-Deacons*.

Deacons. Surely we ſhould wrong them very much if we ſhould entertain ſuch an opinion of them.

28. Although what hath been ſaid hitherto is ſufficient to ſhew what opinion the Reformed Churches beyond the Seas have generally of this our Reformed Churches of *England*: yet becauſe ſome Churches there are, as I have obſerved in the firſt Section, wherein the Miniſters are equal in power one to another, without *Subordination*: I conceive it may be expected in this place I ſhould bring ſome evidences to let ſuch of this Nation, as are not well acquainted with their judgement in point of Church-Government, know what they think of our *Epiſcopacy*; whereby it will appear whether they ever deſired the abolition thereof, as hath been here reported by thoſe who would have it ſo. The Reformed Churches abroad that want *Subordination* of Miniſters are *three* only, and no more, *viz.* thoſe of *Holland*, *France* and *Geneva*. For as for thoſe few poor perſecuted Churches of *Piemont*, I reckon them among the *French*, they having moſt of their Miniſters from *France*, and ſome of them meeting in the Synods of that Kingdom, which are held in the neighbouring Provinces. Let us therefore ſpeak of thoſe three ſeveral National Churches one after another.

Thoſe few Reformed Churches that want Subordination of Miniſters, approve the Epiſcopacy of the Church of England.

29. As for them of *Holland*, I need not bring any other Arguments to ſhew their good liking of the *Epiſcopacy* of the Church of *England*, but only theſe: *Firſt*, their Addreſſes to our learned King *James* of glorious memory, to have ſome of the Governours of our Church ſent over to them to aſſiſt at their National Aſſembly at *Dort*, *Anno* 1618, 1619. and to adviſe with them, together with the *Divines* of other Reformed Churches, ſent thither by their reſpective Princes and Magiſtrates. *Secondly*, The honour done by them to *George* Lord Biſhop of *Landaf*, who had always the *precedence* of all the foraign Divines in the ſaid Aſſembly, whereof he had been made Preſident, but that he was not properly a Member of, but only an Aſſiſtant to the ſame: and whom the Preſident *Bogermannus* in all his compellations of him honoured with the Titles of moſt *Reverend Prelate*, and *Right Reverend Lord Biſhop*, which he would not have done, if the Church

The Reformed Churches of Holland do not condemn Epiſcopacy.

Church whereof he was a Member, and for that time, and in that occasion the *Mouth*, and in a manner the *Primate*, had condemned the Office and Dignity of a Bishop; specially the said Church being there and then all present by her representatives. *Thirdly*, That word spoken by the same President before the whole Assembly to the said Bishop, after the Bishop had represented how fit a remedy *Episcopacy* is for the suppression of Schisme and Heresie; *Domine non sumus adeo felices*. My Lord we are not so happy as to enjoy the benefit of having *Bishops*. I may add for a *Fourth* Argument of the reverence of the Reformed Churches of *Holland* have for the Bishops of the Church of *England*, the care they had presently after the Printing of the Acts of the Synod of *Dort*, to send a Copy of them, not only to King *James*, and Prince *Charles*, but likewise to the *Arch-Bishop* of *Canterbury* his *Grace*, that then was, by *Festus Hommius* Divinity Reader in one of their Universities, and one of the Secretaries of the said Synod. This that I say may be seen written with *Festus Hommius* his own hand upon that Copy of the Compilation he hath made of the Acts of the General Assembly of the *Belgick* Churches, which was by him presented to the Library of the *Dutch* Church of *London*.

See this related by Bishop Hall *(who assisted at the said Assembly of* Dort*) in his* Episcopacy by Divine Right.

30. As for the *French Reformed Churches* enough hath been said already to convince the World, that they are no enemies to *Episcopacy*, and those who have lived amongst them, know that they are so far from condemning that Church-Government as evil and unlawful, that they rather wish they were in a condition to enjoy the benefit thereof, most of them not sticking to say plainly, as was before observed, That if all the Kingdom of *France* should embrace the Reformed Doctrine, they must of necessity have Bishops, and they would most freely submit to them. Wherefore I do think it not improbably said by some (and amongst them by that learned and most worthy adopted Son of the Church of *England*, Doctor *Peter du Moulin* Prebend of Christs Church, *Canterbury*, and one of His Majesties Chaplains, in that Ingenious and Loyal Book of his which he set forth in *French* soon after the Martyrdom of the late King, for the

Now the Reformed Churches of France.

the defence of the Right both of King and Church) that God having permitted the Work of Reformation to be carried on only by the inferiour Clergy of that Kingdom, they thought it meet to keep themſelves within the bounds of the Order of Prieſthood; that if ever it were God Almighties will that the Biſhops themſelves ſhould reform and embrace the true Doctrine, there might be no conteſtation with them for Juriſdiction and Preeminence, but all manner of readineſs on the Reformed Miniſters part, to ſubmit to the Biſhops, and acknowledge them for their lawful Superiours and Prelates. For certainly it is an injury done to the Reformers of theſe Churches to think that they have Reformed both Church-Government, and every circumſtance of outward Worſhip, in the ſame manner we ſee them eſtabliſhed and uſed among them by choice, and becauſe they judged them after mature deliberation to be ſimply the beſt, and of an abſolute neceſſity. As for me I nothing doubt, but thoſe things were ſo ordered by them, according to the exigency of the times, becauſe their condition did not permit them to do otherwiſe. I will inſtance only in two particulars, among many others, which might be brought to prove the ſame. The Church of *Engl.* and others have preſerved *Churches* in their Reformation, and have been careful to keep them *cleanly*, and to have them decently *adorned*, for the more edifying performance of Gods ſolemn Service. Their *Clergy-men* likewiſe have always uſed *decent apparel* different from that of *Lay-men*. Neither of which things was to be expected in the Reformation of the *French* Churches. For alas, how could thoſe poor Chriſtians that embraced the Reformed Doctrine at firſt, have had ſtately and decently adorned Buildings for Gods Worſhip, that durſt not aſſemble publickly in any place, for fear of hanging and burning: but met ſometimes in Cellars, ſometimes in Barns, ſometimes in the open Fields? Or how could their Miniſters have uſed decent Veſtments, and apparrel differing from that of other men, who for their life durſt not have appeared for what they were? And therefore were forced to wear coloured, and Tradeſmens, and ſometimes Souldiers clothes, to preſerve themſelves under that diſguiſe.

The

The ſame judgement is to be made of other things of the like nature. And that it was the hardneſs and calamity of the times that conſtrained them ſo to do, and that they were not led thereto by their own choice, appears by their erecting of fair Churches as ſoon as they had that Liberty in every place according to their ability, as may be ſeen at *Charenton*, *Roan*, *Caen*, *Saumur*, *Mont Alban*, and elſewhere; and by the exhortations of their National Synods, renewed in that which was held laſt at *Loudun*, to ſet apart every where (where conveniently they may) ſome publick place fit for Gods ſervice. The like appears alſo by their Miniſters now leaving their ordinary apparel when they perform Church-duties; and by their conſtant uſing of Gowns and Caſſocks (as hath been obſerved before) where they may freely appear for what they are. Now that this may not ſeem an excurſion from that ſubject I have in hand, I ſay, the ſame judgement muſt be made touching the equality of Miniſters they introduced & maintained within themſelves til this day. They could do no otherwiſe; though the Reaſon hinted at by Dr. *Du Moulin*, had not diverted them from attempting it. For who ſeeth not that the Popiſh Biſhops would never have ſuffered any Miniſter to take their Titles, for example, thoſe of *Paris*, *Roan*, *Lyons*, *Orleans*, *Bordeaux*, and the like. But that they did not introduce their equality out of an opinion of the unlawfulneſs of *Epiſcopacy*, is moſt clearly made evident by their readineſs to ſubmit to thoſe Biſhops, who acknowledging their former errors, ſhould profeſs the truth of the Goſpel. Of this there is a famous example which happened a little after the *Colloquie* or *Conference* of *Poiſſi*, *Joannes*, *Antonius*, of the Illuſtrious Family of the *Coracioli*, Son of the moſt renowned Prince of *Melfi*, and a man of good learning, being Biſhop of *Troyes* in the Province of *Champagne*, was convinced of the truth of the Doctrine profeſſed in the Reformed Churches. But being deſirous that his converſion might profit the people of his Dioceſe that were committed to his charge; which he thought would hardly be, unleſs ſuch as had already embraced the Reformed Religion, did ſubmit to his Government, and acknowledge him for their

See the Acts of the National Aſſembly of the French Reformed Churches, held at Loudun, *Anno* 1658 & 1659.

their Biſhop and Paſtor; he made his addreſs unto them for that purpoſe, and was by them acknowledged, they willingly ſubmitting to his Government. Which ſubmiſſion of theirs was generally approved by all their Brethren, and likewiſe by *Peter Martyr*, who paſſing by that Town as he was returning from *Poiſſi* into *Switzerland*, and being acquainted with the whole buſineſs, gave his approbation unto the ſame; hoping that ſuch an example might contribute much to the advancement of the Proteſtant Religion, as he intimates to *Beza* in one of his Epiſtles, where he imparteth the news of the Biſhops converſion, and the Reformed Churches ſubmiſſion to his Paſtoral care and authority. And no doubt but it had proved very advantagious to promote the work of Reformation in that Kingdom, but that the Popiſh Biſhops could not endure to ſee a perſon of the ſame Character and Dignity with them, keep his place and office, and exerciſe the Functions thereof in the Reformed Churches of *France* with their conſent. Wherefore fearing the conſequences of ſuch an example, they applied themſelves to the King againſt the Biſhop of *Troyes*, and at laſt prevailed; ſo that he was turned out of his place by the Kings Authority. This we ſee in *Thuanus* his Hiſtory, where he is a little miſtaken, in that he ſaith that the Biſhop was *Ordained anew* by thoſe of the Reformed Religion of *Troyes*; whereas he was only *agnitus & receptus ut verus Epiſcopus, acknowledged and received as their true Biſhop*, as *Martyr*'s Letter hath it. By this it is eaſie to judge who are the oppoſers of *Proteſtant Biſhops* in *France*; not the *Proteſtants* who ſubmit to them, and acknowledge them for true Biſhops, when they have the happineſs to ſee any amongſt them; but the *Papiſts*, who by no means will ſuffer any ſuch Officer to be ſeen in the French Reformed Churches; *Exemplum veriti*, ſayes *Thuanus*, fearing leſt ſuch good examples ſhould prejudice their own Church and Religion. And that I may not be thought to draw this concluſion out of this inſtance of my own head alone; let an eminent man of the ſame Churches have a hearing in this place, and you ſhall ſee that he doth make the very ſame uſe thereof. It is that moſt eloquent and famous

Ab omnibus unanimiter ut verus Epiſcopus agnitus eſt & receptus. Quare ipſius authoritas multum Eccleſiæ Dei commodat; Deus laudetur qui ad hunc modum filii ſui regnum gubernat & dirigit. *Petrus Martyr. Theod. Bezæ.*

In concionibus quibus eorum (Reformatorum) doctrinam ſequebatur, habendis aſſiduus, donec Præſules exemplum veriti, apud Regem pervicerunt, ut dignitate moveretur. *Thuan. Tom. 2. ad An.* 1561.

Preacher of the Reformed Church of *Caen*, of whom I have already ſpoken, *Mr. du Boſc* in a Letter of his to Dr. *Brevint*, written *June* 14. *An.* 1660. whereof I have the original, where he writes as followeth; the *French* is his, word for word; the Tranſlation is Doctor *Peter du Moulin* Prebend of *Canterbury*'s, who made it long ſince, intending to publiſh it with divers others written of late to the ſame purpoſe.

NOus reconnoiſſons que cet Ordre (l'Epiſcopat) a d'inſignes avantages, & je ne penſe pas qu'aucun de mes freres me deſavoüe quand je dirai que l'Epiſcopat bien reglé a des utilités importantes & tres conſiderables qui ne ſe trouvent point dans la Diſcipline Presbyterienne. Si nous avons ſuivi cette derniere dans nos Egliſes, ce n'eſt pas que nous ayons averſion contre l'autre; ce n'eſt pas que nous eſtimions l'Epiſcopat contraire a la nature de l'Evangile, que nous le croyons moins propre au bien de l'Egliſe, moins digne de la condition de vrais troupeaux du Seigneur. Mais c'eſt que la neceſſité nous y a obligés, parce que la Reformation ayant commencé dans ce Royaume par le peuple & par de ſimples Eccleſiaſtiques, les places des Eveſques demeurerent remplies par ceux d'une Religion contraire; Et par ce moyen nous fuſmes contrains d'avoir

WE acknowledge that this Order hath ſignal advantages; And I think not that any of my brethren will contradict me, if I ſay that well-ordered Epiſcopacy hath moſt important and conſiderable utilities which cannot be found in the Presbyterian Diſcipline. If we have followed the laſt in our Churches, it is not for any averſion that we have againſt the former: It is not becauſe we hold Epiſcopacy to be contrary to the nature of the Goſpel, or becauſe we think it leſs convenient for the good of the Church, or leſs worthy of the condition of the true flocks of the Lord; but it is becauſe *neceſſity* hath obliged us to it; becauſe Reformation having been begun in this Kingdom by the people and by inferiour Church-men, the places of Biſhops remain'd filled with men of a contrary Religion, ſo that we were conſtrained to content our ſelves with Miniſters and Elders as well

well as we could, for fear of ſetting Biſhop againſt Biſhop in the ſame Town, which would have cauſed furious troubles and implacable wars, and put a great ſtop to the progreſs of the Goſpel. If Biſhops had embraced the Reformation at the firſt, I make no doubt but that their order had been maintained in the Eccleſiaſtical Polity. And I find a convincing proof of that in an Epiſtle of *Martyr*; it is the 57. inſcribed to *Theodorus Beza*, where he ſpeaks to him of the Biſhop of *Troyes* in *Champagne*, where God had gathered a great and numerous Church. He ſaith that the Prelate of that Town having acknowledged the Truth, begun to preach it publickly, and (being a man of great parts) advanced the Kingdom of Chriſt mightily; but that a great ſcruple being come into his mind about his calling, he aſſembled the Elders of the Reformed Church, to know of them whether they would acknowledge him for their Biſhop, and he deſired them maturely to deliberate of it among themſelves. Which when they had done with all the prudence and wiſdom requiſite, they declared unto him unanimouſly,

des Paſteurs & des Anciens, depeur d'oppoſer dans une meſme ville Eveſque a Eveſque, ce qui auroit cauſé des troubles furieux & des guerres implacables, & auroit apporté un notable retardement au progres de l'Evangile. Si les Eveſques avoyent d'abord embraſſé la Reformation, je ne doute point que leur Ordre n'euſt eſté maintenu dans la Police Eccleſiaſtique, & j'en trouve une preuve convainquante dans une Epiſtre de Martyr; *C'eſt la cinquante ſeptieſme qui s'addreſſe a* Theodore de Beze. *Il lui parle de l'Eveſque de* Troye *en* Champagne, *ou Dieu avoit recueilli une belle & nombreuſe Egliſe. Il dit que le Prelat de cette ville ayant connu la verité, ſe mit a la preſcher publiquement, & comme c'eſtoit un excellent homme, qu'il avancoit puiſſamment le Regne de Chriſt. Mais que lui eſtant venu en l'Eſprit un grand ſcrupule ſur ſa vocation, il aſſembla les Anciens de l'Egliſe Reformée pour ſavoir d'eux s'ils le vouloyent reconnoiſtre pour leur Eveſque & les pria d'en deliberer meurement; ce qu'ayans fait avec toute la prudence & la ſageſſe requiſe,*

requiſe, ils lui declarerent unanimement qu'ils le reconnoiſſoient & qu'ils le recevoyent pour leur vrai & legitime Eveſque. Qui doute que ſi les autres Prelats du Royaume avoyent ſuivi ſon exemple, & avoyent comme lui donné gloire a Dieu, ils ne fuſſent demeures dans leur ſtation & que leur dignité ne leur euſt eſté conſervée. Car Martyr *dans cette Epiſtre approuve & l'action de l'Eveſque & la reſolution des Anciens, & il en eſcrit a* Beze *comme d'une choſe dont il loüe le Seigneur, & dont il ſavoit bien que ce grand Serviteur de Dieu ſe reſioüiroit avec lui. Il ne faut donc pas tirer conſequence de nos Egliſes de* France *a celles d'*Angleterre. *Car en celles ci la Reformation ayant commencé par les Prelats il faudroit trouver eſtrange ſi l'Epiſcopat n'y avoit pas eſté conſervé; Et s'il s'y rencontre aujourd hui d'aſſes rigides partiſans de l'egalité Presbyterienne pour vouloir choquer cet ordre ancien & le renverſer de fond en comble aux deſpens de l'Eſtat & de l'Egliſe, il ne peuvent manquer d'en eſtre tresfort blaſmes.*

that they acknowledged and received him for their true and lawful Biſhop. Can any doubt but that if the other Biſhops of the Kingdom had followed his example, and given glory to God as he did, they had continued in their ſtation, and preſerved their dignity? For *Martyr* in that Epiſtle approveth both the Biſhops action and the reſolution of the Elders. He writes of this to *Beza*, as of a thing for which he praiſeth God, and for which he knew that *Beza*, that great Servant of God, would rejoyce with him. Wherefore the practiſe of the Churches of *France* ought to be no preſident for the Church of *England*. For in the Church of *England* Reformation having been begun by the Biſhops, there would be reaſon to think it ſtrange, if Epiſcopacy had not been preſerved therein. And if there be any in *England* at this time that be ſo rigidly partial for Presbyterian parity, as to juſtle againſt that ancient order of Epiſcopacy, and ſeek to root it quite out to the prejudice both of *Church* & *State*, they cannot but be very much blamed for it.

31. But

31. But in this there is more then I have need of; for, whereas I am to prove only that the Reformed Churches of *France*, though they have a Form of Government different from that of the Church of *England*, yet do not condemn the ſame as evil and unlawful; here you hear them alledging *neceſſity*, and ſaying they have been forced to that under which they live; and proving they would moſt willingly exchange the ſame with *Epiſcopacy*, if they could but have Proteſtant Biſhops. *Monſieur Gaches* one of the Miniſters of *Charenton*, in one of his Letters to the ſame Doctor *Brevint*, doth ſay enough for my purpoſe, when he writes thus:

THe name of BISHOP *cannot be ſtrange to any man that is acquainted with Scripture, ſince it is found in Scripture. The Office which that name doth intimate is lawful, ſince it was acknowledged from the beginning of the Chriſtian Church. Yea, I am of this opinion, that though Biſhops had very much exceeded the Authority which they had in the two firſt Ages, and were not ſo religious as* S. Cyprian, *who would do nothing without his* Presbytery; *yet that difference in Government ought not to cauſe a diviſion in the Church. The beſt men in our Churches have honoured the* Prelates *of* England. *And he that was ſent to the Synod of* Dort, *was reſpected according to his place. The name of* Schiſme *may do more harm to the Church in one year, then all the exceſs of Epiſcopal Authority can do in an age.*

And again in another Letter to the ſame perſon:

WOuld to God we had no other differences with the Biſhops of France, *but their Dignity: How chearfully ſhould I ſubmit my ſelf to them? Although you know that* their yoke is heavy, *far heavier than that of the Biſhops of* England. *How comes it to paſſe then, that thoſe of your* Presbyterians *that are great, underſtanding and wiſe men, have ſuch an averſion againſt moderate* Epiſcopacy? *And why do they refuſe to have Communion with* Ignatius, Polycarpus, Cyprian, Chryſoſtom, *and all that holy company of the pureſt Antiquity? I am of that opinion, that if all*

Miniſters

Miniſters could be wiſe at all times, and keepthemſelves in good order, they would have no need of Overſeers; as there would have been no need of Kings and Judges, if men had kept their primitive innocency. But ſin hath brought in the neceſſity of Government, and the failings of Miniſters make the Order of Biſhops neceſſary.

32. Here followeth the teſtimony upon this matter of another Miniſter of great worth and fame in the Reformed Churches of *France*, who amongſt other good parts, is known to be very well verſed in the Oriental Tongues, and a great lover of Antiquity; It is *Monſieur le Moyne*, one of the ordinary Preachers to the Reformed Congregation of *Roan*. He gives his judgement touching *Epiſcopacy* and *Preſbytery* in a Letter he writ to Doctor *Brevint* above a year ago, whereof I have the Original. It is very long, but it ſeems to me ſo well Penn'd, that I think I ſhould do both him and my Readers a great injury, if I ſhould not ſet down here in both Languages, as much of it as fits my preſent deſign. It was written preſently after His Majeſties moſt happy return into his Kingdoms.

Monſ. & treſhonoré frere,

VOus avez eu bien de la joye de voir l'entrée du Roy dans Londres. *Je penſe que vous cryjez bien haut* Io triumphe! *Et je ne penſe pas que de voſtre vie vous ayez veu de plus belle journée. Aſſurement que vous n'avez plus d'enuie de voir un triomphe des Romains; Et que ſi comme ce Pere de l'Egliſe vous avez eu quelque tentation pour cela vous en eſtes bien revenu, & ne faites plus comme luy que des voeux*

Sir my much honoured Brother,

HOw great was your joy to ſee the Kings entry into *London!* And how lowd did you ſhout *Io triumphe!* I cannot believe that in all your life you have ſeen a more glorious day. Sure you deſire no more to ſee one of the Roman Triumphs. Or if ever you were tempted with that deſire, as that Father of the Church was once, you are now weaned from it, and only wiſh as he did, to hear the Apoſtle Saint *Paul*. Truly could

could that great man who was once from the Earth rapt into the third Heaven come down again at preſent upon earth, to tell us how the Church of God ought to be ordered, and how the differences about Church-Government might be happily compoſed; it would be a happy advantage for the Anglican Church in her preſent condition.

Truly I believe not that it is poſſible to keep either peace or order in your Church, without preſerving the Epiſcopal Dignity. And I confeſſe that I conceive not by what ſpirit they are led that oppoſe that Government, and cry it down with ſuch violence. For I defie any man whoſoever he be to ſhew me if he can an other Order more ſuitable with reaſon, yea, or better agreeing with holy Scripture, and of which God hath made more uſe for the eſtabliſhment of his Truth, and the amplification of his Kingdom.

I ſay it is ſuitable with reaſon; for who can deny that

pour entendre l'Apoſt. S. Paul. En effect ce ſerot un grand bonheur ſi l'Egliſe d'Angleterre e; l'eſtat ou elle eſt a cette heure jouiſſoit de cet avantage; Et ſi ce grand homme qui fut autre fois de la Terre ravi dans le troiſieme ciel redeſcendoit preſentement ſur la Terre, & nous venoit faire entendre de quelle façon l'Egliſe de Dieu eſt obligée de ſe conduire & comment les differents ſur le gouvernement de l'Egliſe peuvent eſtre terminez par un bon accommodement.

Veritablement je ne croy pas qu'il ſoit poſſible de garder la paix ou l'ordre en voſtre Egliſe ſans preſerver la dignité Epiſcopale. Et je confeſſe que je ne comprens point de quel eſprit peuvent eſtre meus ceux qui s'oppoſent a ce gouvernement, & qui le decrient d'une ſi cruelle maniere. Car je defie qui que ce ſoit de m'en faire paroiſtre un plus convenable a la raiſon, plus convenable meſme a l'Eſcriture ſainte, & dont Dieu ſe ſoit ſervi plus utilement pour l'eſtabliſſement de ſa verité & pour l'amplification de ſon Regne.

Je dis conforme a la raiſon; car qui peut nier qu'il ne

ſoit

ſoit raiſonable qu'il y ait en toutes ſortes de choſes quelque ordre & quelque ſuperiorité, & que l'egalité eſt la mere de la confuſion? De cela nous n'avons que trop d'experiences. C'eſt pour cela que ſous le Vieil Teſtament Dieu voulut que ſon peuple fuſt conduit par des Sacrificateurs qui eſtoyent au deſſus des Levites, & par des Archiſacrificateurs, & des Souverains Sacrificateurs. Ce qu'il n'auroit pas fait aſſurement s'il avoit creu qu'une entiere egalité euſt eſté le gouvernement le plus raiſonable du Monde. Et puis n'eſt il pas vray que l'Egliſe du temps des Apoſtres a touſjours eſté conduite par un gouvernement bien eloigné de l'egalité des Presbyteriens? Certes il y avoit bien des Egliſes ou il y avoit des Paſteurs eſtablis, & ce pendant ces Paſteurs la ne laiſſoyent pas de ceder aux Apoſtres, & de les conſiderer touſjours comme un eſtage au deſſus d'eux. Ce qui fait voir que l'ordre & la ſuperiorité n'eſt pas une choſe incompatible avec le gouvernement de l'Egliſe. Mais non ſeulement la dignité d'Apoſtre donnoit de l'authorité, mais je ne doute point non plus que ceux qui avoy-

reaſon requires that in all ſorts of things there be ſome order and ſuperiority; and that equality very often is the mother of Confuſion? Of that we have but too many experiences. For that reaſon under the Old Teſtament God would have his people to be ruled by Prieſts who were above the Levites, and by Chief Prieſts, and High Prieſts. Which certainly he would not have done, had he judged a down-right equality the moſt reaſonable Government of the World. And as for the Church in the Apoſtles time, was it not alwayes conducted by a Government far different from the equality of the Presbyterians? Indeed Paſtours were eſtabliſhed in ſeverall Churches, yet thoſe Paſtors yielded obedience unto the Apoſtles, looking upon them ſtill as placed in a higher degree. Which ſheweth that Subordination and Superiority are not incompatible with the Government of the Church. Neither did that Dignity of Apoſtle onely give Authority. But alſo I make no doubt but that they that had received their calling immediately from the Apoſtles had

Superiority

Superiority above thoſe that had not the ſame advantage.

For example, I make no doubt but that *Titus* and *Timothy* who had that advantage, were more honoured for it of the people, yea, and were made more venerable thereby to their fellow-labourers. For as the immediate calling of the Evangeliſts and Apoſtles by our Lord Jeſus Chriſt did raiſe them above others; So likewiſe the calling conferred by the hands of the Holy Apoſtles made them upon whom they conferred it more conſiderable in the Church of God; This impoſition of hands being far more honourable then that which was conferred by meer and common Paſtours, and ordinarily more accompanied with the effuſion of the Holy Ghoſt. Which alſo was one of the things that gave Primacy in the Primitive Church. For it is certaine that in that Church God made a plentifull diſtribution of his Spirit, yea, that he ſpake very lowd by the miracles of his ſervants to draw many per-

ent receu leur vocation immediatement des Apoſtres, n'euſſent quelque ſuperiorité par deſſus ceux qui ne poſſedoyent pas le meſme avantage.

Et je ne doute point pour exemple, que Tite *& que* Timothée *qui avoient cet avantage la n'en fuſſent plus conſiderez du peuple, & que cela ne les rendiſt meſme venerables a leurs compagnons de ſervice. Car comme la vocation immediate des Evangeliſtes & des Apoſtres par Noſtre Seigneur Jeſus Chriſt les elevoit au deſſus des autres; Ainſi la vocation conferée par les mains des ſaints Apoſtres rendoit ceux a qui ils la conferoient plus eſtimez dans l'Egliſe de Dieu, cette impoſition des mains eſtant bien plus honorable que celle qui ſe faiſoit par de ſimples Paſteurs, & ordinairement plus accompagnée de l'effuſion du S. Eſprit. Et c'eſt encore une des choſes qui donnoit de la primauté dans l'Egliſe primitive. Car il eſt conſtant que Dieu y diſtribuoit de ſon Eſprit en abondance, & que meſme il parloit bien haut par les miracles de ſes ſerviteurs pour en attirer pluſieurs a ſa ſainte connoiſſance. Or qui doute*

que

que ceux qui poſſedoient une plus grande meſures de l'Eſprit de Noſtre Seigneur, & qui eclattoient par plus de miracles, ne fuſſent au deſſus des autres, & que les Egliſes ne les choiſiſſent pour les conduire, & pour leur deferer, comme Dieu les avoit choiſis pour en faire les principaux objects de ſes liberalitez & les principaux inſtrumens pour l'eſtabliſſement de ſa gloire.

Et cela dura, Monſieur, l'eſpace de tout le premier ſiecle, pendant quaſi tout lequel temps veſcut encore l'Apoſtre S. Jean, *qui aſſurement donnoit ordre a toutes les Egliſes d'Aſie. Ce qui fait voir que dans le premier ſiecle il y a tousjours eu quelque ordre dans l'Egliſe, & que dans ce temps de ſon innocence elle s'eſt tousjours conduite par un gouvernement equivalent a l'Epiſcopal. Depuis qu'elle n'a plus eu d'Apoſtres ni de perſonnes qui euſſent receu leur eſtabliſſement de ces ſaints perſonnages; & que le don de prophecie & de miracles fut un peu diminué, l'Egliſe ſongeant a ſa conduite & ſe ſervant de ſon election pour mettre quelques uns en la place*

ſons to his holy knowledge. Now who can doubt but that ſuch as poſſeſt a great meaſure of the Spirit of the Lord, and ſhined with more miracles were above others? And that the Churches would chuſe them to be their leaders, and yield honour unto them, as to thoſe whom God had choſen for the chief objects of his liberalities, and his chief inſtruments for the eſtabliſhment of his glory.

And this, Sir, laſted all the time of the firſt age, during almoſt all which time the Apoſtle Saint *John* was ſtill alive, who certainly did moderate all the Churches of *Aſia*. Which ſheweth that in the firſt age there was always ſome Subordination in the Church, and that in the time of her innocency ſhe was alwayes conducted by a government equivalent to the Epiſcopal. And after ſhe had no more Apoſtles nor perſons that had received their eſtabliſhment from thoſe holy perſons, and that the gift of prophecy and miracles was a little abated, the Church looking to her own conduct, and making uſe of her own election to fill the vacant places of thoſe whom Providence

dence had immediately raiſed in the midſt of Gods Churches, did preſently chuſe Biſhops: And ſeeing that God did then hardly put any inequality between her Paſtours, by the difference of his miraculous gifts, ſhe reſolved to put ſome difference between them by the plurality of her Votes; God having not taken from her the liberty of ſo doing, but rather given her reaſon, by examples, to hope that it would be an uſeful practiſe, and not diſpleaſing unto him. In effect in the ſecond age the Church choſe Biſhops for her ſelfe, and beginning juſt at the time when the Providence of God left her to her own conduct, and when ſhe found her ſelfe in caſe to go alone, ſhe choſe Superiours, and ſuch as might be above the ordinary degree of Paſtours, as God himſelfe in the firſt age had inſtituted ſuch an order, and would have his Church ruled in that golden time by an Hierarchical Government. Neither did God ſhew that he diſapproved that his Church ſhould ſo do, and conform her ſelfe to the patterne which God ſhewed her upon *Zion*, whence

de ceux que la Providence avoit elevez immediatement au milieu de ſes Egliſes, choiſit auſſi toſt des Eveſques; Et voyant que Dieu ne mettoit quaſi plus d'inegalité entre ſes Paſteurs par la difference de ſes dons miraculeux, ſe reſolut d'y en mettre par la pluralité de ſes ſuffrages, Dieu ne luy ayant pas oſté la liberté d'en uſer de ceſte maniere; Au contraire luy ayant bien fait eſperer par exemples que ce ſeroit une choſe utile & qu'il ne le deſaprouveroit pas. En effect des le ſecond ſiecle l'Egliſe ſe pourveut d'Eveſques, & commençant juſtement au temps que la Providence l'abandonnoit a ſa propre conduite, & qu'elle ſe trouvoit en eſtat de pouvoir marcher toute ſeule, elle eleut des Superieurs & des perſonnes qui fuſſent au deſſus de l'ordinaire des Paſteurs, comme Dieu dans le premier ſiecle en avoit luy meſme eſtabli, & avoit voulu que ſon Egliſe fuſt conduite en ce temps la par un gouvernement Hierarchique. Et Dieu n'a pas temoigné deſapprouver que ſon Egliſe en uſaſt de ceſte maniere & ſe conformaſt au patron que Dieu luy monſtra ſur Sion

d'ou

d'ou eſt venue la Doctrine. Au contraire il a benit ce deſſein & l'a fait reüſſir d'une maniere la plus miraculeuſe du monde. Car jamais perſonne ne fit plus de miracles & ne terraſſa plus de monſtres que firent autrefois les Eveſques & les Prelats de l'Antiquité. Si Dieu donc les a tous benits, eſtce pas un horrible emportement que d'entreprendre de les maudire? Si l'Egliſe ancienne en a fait toute ſa gloire, a t'on raiſon de les conſiderer comme la honte & l'opprobre d'Iſrael? *Si ce gouvernement a fait triompher la gloire de Jeſus Chriſt, eſt on ſupportable de ſouſtenir que c'eſt la colomne & le fondement de menſonge, & la baſe ſur laquelle ſeule ſe repoſe la tyrannie de l'Antechriſt? En verité c'eſt eſtre bien temeraire que d'en uſer de ceſte façon, & je ne croy pas qu'il y ait d'ingratitude qui approche de celle la. Car c'eſt bien mal reconnoiſtre l'obligation que nous avons a tant d'illuſtres Eveſques leſquels avec tant d'illuſtres exemples de conſtance & de fidelité au ſervice de Dieu, nous ont transferé ſa verité toute repurgée des erreurs dont une infinité d'Heretiques avoyent taſché de*

the Doctrine is derived to us. Rather he hath bleſſed that deſign and made it proſper in the moſt miraculous manner of the World. For never did any work more miracles, or caſt down more Monſters then the ancient Biſhops and Prelates. If then God hath ſo bleſſed them, are not thoſe men beſides themſelves in an horrible manner that undertake to curſe them? If the ancient Church did ſet them forth as her glory, have they any reaſon to conſider them as the ſhame and diſhonour of *Iſrael?* If that Government hath made the glory of Chriſt to triumph, is it ſufferable that any ſhould maintain them to be the pillar and ground of untruth, and the *Baſis* upon which alone the tyranny of Antichriſt is ſetled? Certainly to make ſuch an aſſertion is a very raſh part; and in my opinion it goes beyond all examples of ingratitude, ſo to reward the obligation we have to ſo many Biſhops of great note, who with ſo many Illuſtrious Examples of conſtancy and fidelity in Gods Service, have delivered down his Truth unto us, repurged from thoſe errors wherewith a ſwarm of Hereticks had laboured

red to poiſon it. But if ever any in this particular made their ungratefulneſs notorious, certainly they are the Engliſh oppoſers of Epiſcopacy, who will not conſider that they owe their Reformation to the care and zeale of their Biſhops who did ſo wonderfully well repurge the Church of *England* a hundred years ago, and ſo happily ſet up the holy Truth againe in its genuine luſtre. But this is not all they owe unto them: they owe them alſo their whole Chriſtianity. For whether it was brought over into *England* by *Joſeph* of *Arimathea*, or by *Simon Canneus*, or by Saint *Paul*, or by Saint *Peter*, or by *Luke* Diſciple of *Philip*, or by *Phaganus* and *Peruſianus* in the time of King *Lucius*, it is conſtant, that it was done by the Miniſtery of Biſhops; and that they are indebted to their Charity, Zeal, and Abilities for the holy knowledge they now enjoy. Why then ſhould any be paſſionate againſt that Government? And what want of Braines is it to believe that they can advantage themſelves by ſhaking off a Government which hath continued in their Church for ſo many ages? Can any man

l'empoiſonner. Mais s'il y en a quelques uns qui en cette occaſion ſignalent leur ingratitude, aſſurement que ce ſont les Anglois qui ne conſiderent pas qu'ils doiuent leur reformation au ſoin & au zele de leurs Eveſques qui repurgerent il y a cent ans ſi admirablement bien l'Egliſe d'Angleterre, & qui reſtablirent ſi heureuſement la verité dans ſon luſtre. Mais ils ne leur ſont pas ſeulement redevables de cela; ils leur doivent auſſi le Chriſtianiſme tout entier. Car ſoit qu'il ſe ſoit porté en Angleterre par Joſeph d'Arimathée, *ou par* Simon Canneus, *ou par S.* Paul, *ou par S.* Pierre, *ou par* Luc *Diſciple de* Philippe *ou par* Phaganus *&* Peruſianus *du temps du Roy* Lucius, *il eſt conſtant que ce fut par le Miniſtere des Eveſques, & que c'eſt a leur charité, a leur zele, & a leur ſuffiſance qu'ils ſont redevables de la connoiſſance qu'ils poſſedent preſentement. Et comment donc s'emporter contre ce governement? Et quelle folie de croire qu'ils pourront utilement ſecoüer un gouvernement qui l'eſpace de tant de ſiecles a obtenu au*

milieu

milieu de leur Egliſe ? Faut il pas eſtre bien broüillon pour ſe reſoudre a ces extremitez, & n'avoir guere d'experience & ne ſcavoir pas que les changemens ſont de dangereuſe conſequence ?

Mais Monſieur, outre que cela ne peut tomber dans le ſens d'un homme raiſonnable qu'un grand Royaume puiſſe s'accouſtumer a ne voir plus ſes Eveſques qu'il a venerez depuis 1400. ans ; Que faire de tous ces biens Eccleſia ſtiques ? A quel uſage les appliquer ? Comment dechirer & demembrer tant de choſes que la pieté a conjointes ? Et ne ſeroit-ce pas encore une queſtion qui pourroit encore retroubler le pays, ſçavoir ſi ces biens deſtinez ſeulement pour des oeuvres pies pourroyent legitimement eſtre poſſedes par des ſeculiers? Au moins je ſçay bien qu'aujourdhuy c'eſt une choſe qui trouble grandement la ville d'Utrecht *& qui pourroit bien y faire naiſtre d'eſtranges revolutions. Et n'eſt-il pas donc bien plus raiſonnable de laiſſer les choſes comme elles ſont & de n'empeſcher pas que des perſonnes de merite poſſedent des avantages ſans leſquels bien ſouvent leur merite*

reſolve upon ſuch extremities but a lover of confuſion, and a man that hath little experience, and one that knows not that changes are of dangerous conſequence ?

But, Sir, (to omit that it cannot enter into a rational mans imagination, that a great Kingdome ſhould come by cuſtom to be content to ſee its Biſnops no more, having honoured and reverenced them for the ſpace of 1400. years ;) what ſhall be done with all the Church Revenues ? To what uſe ſhall they be applied ? Muſt ſo many things which Devotion hath brought together be torne in pieces and diſmembred ? And might not this queſtion trouble the Kingdom once more, whether thoſe Lands and Revenues which were appointed onely for pious uſes, may lawfully be poſſeſt by ſecular perſons ? So much I know, that it is a point which greatly troubleth the City of *Utrecht*, and may there bring forth ſtrange revolutions. Is it not then more reaſonable to leave things as they are, and not to hinder deſerving perſons from poſſeſſing thoſe advantages without which their merit

merit would ſeldome riſe high enough, nor would they find themſelves in condition to exerciſe all the vertues which the Apoſtle requireth in a Biſhop? Beſides, Sir, ought we not to learne wiſdome by our experience? I pray what good have theſe troublers of *Iſrael*, that are ſo contrary to Biſhops, done for well nigh theſe twenty yeares that they have ruled? How far have they advanced their Work? Hath the Church enjoyed more reſt by their *Anarchy*? Nay, on the contrary, have not all things grown ſtill worſe and worſe? Have not Hereſies grown bold, and lift up their head? And did ever Satan work more miſchiefe then he did ſince the time that theſe men became maſters? This indeed in point of Conſcience ought to make them tremble with horrour, and after ſuch a viſible curſe upon all their enterpriſes they ſhould now at once give them over. They ought to give glory unto God, and acknowledge that certainly their work is not the worke of God, and that it is a farre wiſer courſe for them to let thoſe Rule whoſe Government is famous by a thouſand bleſſings where-

ne s'eleveroit pas bien haut, & ne ſe trouveroient pas en eſtat d'exercer toutes les vertus que l'Apoſtre requiert en un Eveſque? Qui plus eſt, Monſieur, doit on pas eſtre ſage pas ſes prpres experiences? Qu'ont gagné je vous prie ces broüillons la qui en veulent tant aux Eveſques depuis bien toſt vingt ans qu'ils obtiennent? Ont ils avancé tant ſoit peu? Et l'Egliſe s'eſt elle veüe plus en repos par leur Anarchie? *Au contraire, toutes choſes ont elles pas empiré? Les Hereſies ſe ſont elles pas enhardies de marcher la teſte leviée? Et jamais Satan a t'il plus fait de ravages qu'il en a fait depuis que ces gens ſe ſont rendus maiſtres? En conſcience cela les deuroit faire trembler d'horreur, & apres une malediction ſi viſible ſur toutes leurs entrepriſes ils ne deuroyent pas les pourſuiure plus avant; Ils deuroyent donner gloire a Dieu & reconnoitre qu'aſſurement leur ouvrage n'eſt point l'oeuvre de Dieu, & qu'il eſt bien plus a propos de laiſſer faire ceux dont le Gouvernement eſt fameux par mille benedictions dont Dieu la ſouvent*

vent couronné.

Mais, Monſeur, il faut que je vous adjouſte cette conſideration que je ne croy pas qu'il y ait de Nation au Monde qui ait plus beſoin d'Eveſques que la Nation Angloiſe. Car elle a quelque choſe de fier & quelque choſe de ſuperſtitieux. Et l'un & l'autre eſt capable de luy faire beaucoup enterpreendre, & de la jetter dans d'eſtranges extremites, ſi elle n'eſt reprimée par quelque puiſſance un peu Deſpotique. Et comme il n'y a point de Nation moins propre a ſe laiſſer gouverner par une adminiſtration populaire, parce que tous les Anglois ont trop de courage, ſont trop inquiets & jaloux, & penſent eſtre tous nez pour regner : toutes choſes qui comme vous ſcavez ont beſoin de l'extreme puiſſance afin d'eſtre retenues. De meſme dans l'Egliſe un gouvernement ordinaire ne pourroit pas la contenir: Elle s'emporteroit au dela des bornes ſi l'authorité Epiſcopale qui eſt la plus ſouveraine que l'Egliſe peut recognoiſtre, n'eſtoit eſtablie pour y donner ordre, & pour pourvoir a ſes dereglements. En effect

with God hath often crowned it.

But, Sir, I muſt here adde this conſideration, that I believe not that any Nation in the World hath more need of Biſhops then the Engliſh. For they have a natural fierceneſs, and withall a natural inclination to ſuperſtition. Both which are apt to ſet them upon great enterpriſes, and to caſt them upon ſtrange extremities, unleſs they be repreſſed by ſome power ſomewhat deſpoticall. And as there is no Nation leſs fit to be governed by a popular adminiſtration, becauſe all the Engliſh have too much courage for that, are too unquiet and jealous, and all think themſelves born to Reigne; all which things, as you know, have need of an extreme power to be kept in. So likewiſe in the Church an ordinary Government could not keep it in order, but it would go beyond all bounds, were not Epiſcopal Authority (which is the moſt Soveraign that the Church can ſubmit to) eſtabliſhed to take care of it and to prevent diſorders. In effect, Sir, there is no other power but the Epiſcopal can remedy an infinity of evils,

that

Monſieur il n'y a qu'elle qui puiſſe remedier a une infinité de'm aux qui peuvent naiſtre dans l'Egliſe. Car, je vous prie, ne nous flattons point, en France *ou nous avons le gouvernement Presbyterien ſommes nous pas ſujets a bien des diviſions que l'egalité des Paſteurs n'eſt pas capable de terminer? Et qu'un Synode composé d'eganx, & d'Anciens, & de Diacres qui bien ſouvent ne s'y connoiſſent pas ne peuvent pas arreſter, parce que les Autheurs du mal ſe croyent auſſi grands Seigneurs que ceux qui eclattent le plus, & mepriſent une bonne partie de ceux qu'on employe ordinairement pour y apporter du remede? Qui ne ſçait que dans les pais bas toutes les Academies ont quelques choſes a demeſler enſemble que l'authorité des Eveſques auroit deja bien termin és, & qui eclatteroient encore bien d'avantage ſi l'authorité ſeculiere n'empeſchoit le mal de gagner plus avant. Nos Adverſaires en cela ſont ils pas extremement heureux? Car ſans leur gouvernement Epiſcopal ils ſeroyent dechirez en mille factions & ce grand corps de l'Egliſe Romaine ſe trouveroit bien toſt demembré. Mais*

that may ariſe in the Church. For I beſeech you let us not flatter our ſelves, in *France* where we have a Presbyterian Government, are we not ſubject unto many diviſions, which the equality of Paſtors is not able to compoſe? And which a Synod conſiſting of equal perſons, and of Elders and Deacons) who many times have little skill in Eccleſiaſtical Government) is not able to ſtop, becauſe the Authors of the evil hold themſelves to be of equal power with thoſe that are of prime note, and deſpiſe moſt of them that are ordinarily imployed to heale thoſe diſtempers? Who knows not that in the *Low Countries* all the Univerſities have ſome differences which the authority of Biſhops might have ended long ago, and which would break out with more violence, did not the ſecular Authority keep the evil from growing further? Are not our Adverſaries very happy in that point? For were it not for their Epiſcopal Government they would be torn into a thouſand Factions; and that great body of the *Roman* Church would in a ſhort time be diſmembred. But having Superiours, who watch over

a whole Dioceſe, or over a whole Province, the evil is ſpeedily prevented, and the Factious are conſtrained to yield. They have alwayes ſome deference and ſome reſpect for the Superiours, and the Union being howſoever alwayes preſerved, the evil is not ſo ſcandalous and of ſuch dangerous conſequence. It is that which upholds the *Lutheran* Churches. For in *Denmark*, *Norway*, *Sweden*, and *Germany* they are very quiet under the Epiſcopal Diſcipline, and ſeldom are they ſeen to ſlander and tear one another. Whereas other Governments have much adoe to avoid that. Why then ſhould we be ſo unreaſonable as to refuſe to make profit of that, and apply to our ſelves that which we ſee practiſed with ſuch advantagious ſucceſs in the eyes of all the World?

I muſt not forget to ſay, that it is meerly out of want of Prudence and Charity if any ſeek the ruine of Biſhops with a violent zeale. For who knows not that this is one of the things which makes the Romaniſt moſt averſe from the Communion of our

ayant des Superieurs qui veillent ſur tout un Dioceſe, ou ſur toute une Province, ou previent promptement le mal & les mutins ſont obligez de ceder; Ils ont touſjours quelque deference & quelque reſpect pour les Superieurs, & l'union quoy qu'il arrive eſtant touſjours conſervée, le mal n'eſt pas ſi ſcandaleux ni de ſi dangereuſe conſequence. C'eſt ce qui entretient auſſi les Egliſes Lutheriennes. Car en Danemark, *en* Norvege, *en* Suede, *en* Allemagne *elles ſont extremement tranquilles ſous la diſcipline Epiſcopale, & l'on ne les voit gueres ſe decrier & ſe dechirer les unes les autres. Au lieu que les autres Gouvernemens ont bien de la peine a s'en garentir. Et pourquoy donc eſtre ſi deraiſonnable de ne vouloir pas profiter de cela? Et s'appliquer ce que nous voyons ſucceder ſi avantageuſement au milieu de tout le Monde?*

Je ne ſçaurois oublier icy qu'il faudroit manquer bien de Prudence & de Charité pour preſſer avec emportement la ruine des Eveſques. Car qui ne ſçait que c'eſt une des choſes du Monde qui debauche le plus ceux de Rome *de nos Egliſes que la nudité de noſtre*

gouver-

gouvernement & que quand ils voyent que nous n'avons aucune conformité avec tout l'Eglise Ancienne touchant la Discipline Ecclesiastique, ils ne peuvent se persuader que nous soyons dans le bon chemin; Puis qu'il leur semble en apparence tellement eloigné de celuy de l'Eglise Primitive.

Pour moy je loüe Dieu de nostre Reformation en France. *Mais je ne crain point de dire que si nous avions conservé des Evesques & autant de Ceremonies qu'il en faut pour attacher le peuple & n'estre pas superstitieux, on auroit assurement vû la Reformation gagner beaucoup plus loin & venir a bout de la resistance d'une infinité de personnes que l'irregularité de nostre Gouvernement & la simplicité de nostre service effarouche de nostre Communion.*

Mais quand nous n'aurions pas dessein d'attirer Messieurs de Rome, *que diront ceux de la Confession* d'Ausbourg *que nous taschons par toutes sortes de bonner voyes d'engager dans nostre parti. Ceux qui travaillent a cette reunion n'auroyent ils pas sujet de desperer du succés de leur enterprise, si*

Churches, even the nakedness of our Government? And that when they see that we have no conformity with the whole ancient Church in Ecclesiastical Discipline, they cannot perswade themselves that we are in the right way, our way appearing to them so remote from that of the Primitive Church?

For my part, I praise God for our Reformation in *France*. But I fear not to say, that if we had kept Bishops, and as many Ceremonies as would serve to fix the attention of the people without superstition, we should have seen for certaine, farre greater progresses of Reformation, and the resistance of a great many persons overcome who are frighted from our Communion by the irregularity of our Government, and the bareness of our Service.

But though our end were not to win the Romanists, what will those of the Confession of *Auspurg* say, whom we endeavour by all good wayes to engage in our party? Would not Reconcilers have great reason to dispair of the success of their enterprise, if when we present unto them the hand of fellowship, we draw it

back presently, and go farre from them by the ruine of the Episcopal Government? Truly that onely Circumstance ought to appease your English dissenters, and bring them, if they have any Charity, to consent to the re-establishment of that Government, though there were something in it which they could not altogether approve of. But I am a little afraid that such is their disposition, that they take little care for ought we see of others, and are ready to say to God, *Hast thou made us our Brethrens keepers*, that we should engage our selves so farre for them, and trouble our selves so much about them? But their inclination will not hinder so many godly Englishmens practise to the contrary. And I trust that the King whom God hath so miraculously preserved and settled again upon his Throne, will be sure to re-establish the Authority of the *Anglican* Church, and after he hath restored unto the Church her former Dignity, use his power for a perfect re-union of all the Reformed Churches. Which that he may effect, His Majesty must preserve his Bishops. And though he had

lorsque nous leur tendons la main d'association nous la retirions aussi tost & nous eloignions d'eux par la ruine du gouvernement Episcopal. Sans mentir cette seule circonstance devroit bien appaiser vos Anglois, & s'ils avoyent un peu de charité, les porter a consentir de bonne grace que ce Gouvernement se restablist quoy qu'il y eust quelque chose qu'ils ne pussent pas tout affait approuver. Mais j'apprehende un peu leur humeur. Ils ne se soucient apparement guere des autres, & ils diroient fort librement, Nous as tu baillé nos freres en garde? *pour nous engager tant pour eux & pour nous en donner tant d'inquietude? Ils n'empescheront pourtant pas tant de gens de bien* d'Angleterre *d'en user d'une autre maniere. Et j'espere bien que le Roy si miraculeusement conservé & restabli sur son throne ne manquera pas de restablir l'Authorité de l'Eglise* Anglicane *& apres l'avoir remise dans sa premiere splendeur, d'employer son Authorité pour une parfaite reunion de toutes les Eglises Reformées. Mais pour y pouvoir parvenir il faut qu'il conserve ses Evesques. Et quand il n'en auroit pas en*

son

ſon Royaume ſa propre ſageſſe lui ſuggereroit qu'il ſeroit neceſſaire d'y en eſtablir.

none in his Kingdom, his own Wiſdom would ſuggeſt unto him, that it were neceſſary to ſet up ſome.

You ſee that the beſt Son of the Church of *England* could not ſpeak better in behalf of *Epiſcopacy*. And let it not be objected that it is but one ſingle Miniſters private judgment; for though perhaps they do not all expreſs themſelves thus far becauſe they have not all applied themſelves ſo throughly to the conſideration of Church-Government, as this learned and ingenious man hath; yet they all agree with him in this, that Epiſcopacy is lawful, and the fitteſt of all Governments for the Church of *England*. And they all complain of thoſe that give out, that they oppoſe and blame it as evil, taking that report for a great injury done to them. This you may ſee in the following Epiſtle written about the ſame time with the former. It was Penn'd in Latine; the Tranſlation is Doctor *Peter du Moulin*'s Prebend of *Canterbury*. It is directed likewiſe to Doctor *Brevint* who hath put the Original into my hands. There is but the later part of it which makes properly for my purpoſe. But becauſe the Author thereof, Reverend *Monſieur de l'Angle*, of whom I have ſpoken already ſo often, hath ſuch fine and Chriſtian-like expreſſions about his Majeſties moſt happy Reſtauration, and that I am afraid that too many amongſt us do not ſet their hearts to conſider that wonderful Work of God as they ought; I think it very proper to be here ſet down from the beginning.

Sir.

" IT is with great reaſon indeed that all pious perſons a- *A notable Letter*
" dore the good hand of God in the Reſtauration of your *of Monſieur de*
" King unto the Throne of his Anceſtors, of which he was *l'Angle.*
" deprived by an abominable Rabble of Traytors; and that
" he hath done that great work alone without any ſecond
" cauſe intervening. We ſtand all amazed at this ſo gratious
" and ſo unexpected a turn of all things to the beſt in *England*,
which

" which repreſents in ſome ſort the face of that famous Tem-
" ple of *Solomon*, that was in a manner brought forth by it
" ſelf, and for the cementing of whoſe ſtones there was no
" uſe of the Hammer, nor no noiſe heard. *This is the day*
" *which the Lord hath made. I will praiſe the Lord as long as I*
" *live, becauſe he that is mighty hath done for us great things. He*
" *hath put down the mighty from their ſeat, and his ſervant*
" *whom he had brought low, he hath lift up on high*, and hath
" made it manifeſt unto all, that there is a God in Heaven
" that judgeth the tranſactions and the doings of men, who
" diſpoſeth of them according to his pleaſure, and when they
" grow licentious, and break out of the path of righteouſneſs
" and humanity, he keeps them within the channel of re-
" verence and duty. But eſpecially he taketh in hand the
" cauſe of his *Anointed*, when it ſeemed unto all to be moſt
" abandoned, and ſo deſperate, that it ſeemed incapable
" of any remedy, unleſs it were miniſtred by God himſelf;
" adorning the Royal Head of your King with ſo many
" Rayes of Grace, and giving him ſuch an amiable Authori-
" ty, that the alienation of his ſubjects from him, which hi-
" therto hath raiſed ſo many ſtorms, is now turned into love.
" From that horrible ruine which had miſerably defaced him,
" he now riſeth glorious and lovely; and that Furnace of
" afflictions into which God whoſe wayes are unſearchable,
" had caſt him, makes him appear a *Son of God, and an An-*
" *gel of Light*. The affections of his people have not paſt in-
" deed, but have equalled the ſwiftneſs of our Prayers, and
" the torrent of bleſſings wherewith God overfloweth his
" Royal Throne is riſen far above his very hopes. Come
" then, Dear Sir, let us ſay of his moſt excellent Majeſty
" that which the Pſalmiſt ſaith of his King, *His glory is great*
" *in thy ſalvation, O Lord, Honour and Majeſty haſt thou laid*
" *upon him*. We truſt that his piety and gratefulneſs towards
" God will enable us to apply to him likewiſe the words
" that follow a little after, *For the King truſteth in the Lord,*
" *and through the mercy of the moſt High he ſhall not be mo-*
" *ved.*

" Now, Sir, I make no queſtion but that your King to ſet-
" tle

" tle the affairs of his Church and Kingdom, will take a clean
" contrary courſe to that of the Tyrant who hath for ſo many
" years uſurped and defiled his Throne; For the Prudence
" of *Cromwell* which was all earthly and deviliſh, took care
" of nothing elſe but his profit, and the ſetling of his inſo-
" lent Fortune, without any regard of the Kingdom of Chriſt
" trodden under in *England*. Neither did he ever repreſs the
" impiety of ungracious men, who had as many Gods as
" Houſes; which indeed was a great ſhame to our Religion.
" But the Kings moſt Excellent Majeſty following the exam-
" ple of *Solomon*, and embracing holy Counſels, will begin
" at Gods houſe before he think of his own, and will ſeek
" before all things the Kingdom of God, and the righteouſ-
" neſs thereof. My heart did leap for joy when I was told
" that your Liturgy and ancient Diſcipline ſhould be reſto-
" red again, and that already it did appear like a joyful mor-
" ning at the riſing of the King your Sun, promiſing a faire
" and bright day. I cannot but have good hope of that Diſ-
" cipline, by the uſe whereof the Church of *England* was en-
" riched with ſo many bleſſings for ſo many years. And I
" cannot tell what thoſe *Haters of the peace of the Church* mean
" that prattle up and down, and talk as if the *French Churches*
" were great adverſaries to the Epiſcopal Order; and as if
" we held it quite contrary unto *Chriſts Kingdom*, and affirmed
" it to be a foul Relick of Antichriſtianiſme. God forbid,
" Sir, that we ſhould have ſuch a perverſe and raſh opinion.
" I am ſure that neither *Monſieur Daillé*, nor *Monſieur*
" *Amiraut*, nor *Monſieur Bochart*, nor any of my Collegues
" of *Rouen* ever approved of it; I that am the leaſt of my
" Brethren am as far from it as any. Truly an Epiſcopacy
" diſtracted and carried about within and without the Walls
" of our *Jeruſalem* to ſeveral abuſes; An *Epiſcopacy* altogether
" independent and lawleſs, making of a mans will his Law,
" doing all the functions of ſuch an important Miniſtery
" with its particular and diſpotical pleaſure, is an unlucky
" and horrible thing in the Houſe of God, drawing near to
" Antichriſtianity if it be not rather a part of it. But an
" Epiſcopacy well tempered and well poiſed, an Epiſcopacy
framed

" framed after the model which was exerciſed with ſo much " ſucceſs by thoſe *Prelates* of the Apoſtolick Churches which " Chriſt calls *Angels*, ſuch as *Clemens*, *Polycarpus*, *Iræneus*, " *Cyprianus*, *Athanaſius*, *Chryſoſtom*, and *Auſtin*, and many o- " thers of the like kind, who have been in the Church the " ſweet ſavour of Chriſt: it is a moſt ſacred and moſt ancient " Order, and if the Apoſtles themſelves were not the Au- " thors of it, certainly it was inſtituted by Apoſtolick men, " who might ſay of their Ordinances of this nature, the ſame " that the Apoſtle ſaid ſometimes after he had gravely reſol- " ved ſome queſtions, about which he had no expreſs com- " mand from God, *I think alſo that I have the ſpirit of God.*

The following Extract out of a Letter which *Monſieur Gayon* one of the Miniſters of the Reformed Church of *Bordeaux*, directed to my ſelf not long after my coming over into *England* the laſt year, may very well be produced in this place to prove the ſame thing with the former, *viz.* That the Miniſters of the Reformed Churches of *France* are no enemies to *Epiſcopacy*. And that the Presbyterians may not think themſelves wronged in the diſcription by me made of them, unto which his Letter doth relate, I do here proteſt that what I ſaid of them came only to this; 1. That they had no *ſet Forms*, nor indeed would admit of any, whether for *Common Prayer*, or for *Adminiſtration of Sacraments*, *Matrimony*, *&c.* 2. That for a long time many of them had left off uſing that very *Form* our Lord hath taught us. 3. That moſt of them had likewiſe wholly neglected the uſe of the *Lords Supper* for many years. 4. That there was a great irreverence at *Prayer* in their Congregations, very few *kneeling*, and many not ſo much as *pulling off their Hats*; but either not *uncovering their Heads* at all. or only a little their *Pole*, as if they were playing at *Boe peep*, or laying their *Hat* on one *Ear* like *Fools* and *Fanfaroons*, as I have obſerved already. Of this irreverente I am an eye-witneſs my ſelf, as alſo of their *omitting* the *Lords Prayer* in their publick exerciſes. But I need no proofs for thoſe things that are known to all the three Kingdoms as theſe are, and likewiſe their *neglect* of the *Lords*

ſuffer. And as for the rejecting of all *ſet Forms* of Prayer, and for the Adminiſtration of Sacraments, &c. I have theſe grounds; Firſt, their aboliſhing the Book of *Common Prayer*, which they had engaged themſelves to obſerve; and next their ſetting up no other in the place, but only a *Directory*, whence the very *Creeds*, as well that of the *Apoſtles* as thoſe of *Nice* and of *Athanaſius*, were expunged, and the Lords Prayer only *recommended*, but not *commanded* to be ſaid. For if they had been diſpleaſed only with ſome things in the *Liturgy* of the Church of *England*, why did they aboliſh it wholly? Or if indeed that *Liturgy* was by them diſliked, and not all *Liturgies* whatſoever; why did they not take inſtead thereof one of them that are uſed in other Reformed Churches, according to the pattern of which they engaged to reform this Church in their *Solemn League and Covenant*. They might have taken the *Liturgy* of the *Belgick Churches*, or of the *Palatinate*, or that of the *Reformed Churches of France*, and of *Geneva*, which was made by *Calvin*: Or if they were not well pleaſed with any of them all, why did they not make a new one, which had been as eaſily done as their *Directory*? I might adde for confirmation of the opinion I have of them touching *ſet Forms*, their *new Directory*, for ſo I call that which they lately publiſhed under the name of a *Liturgy*; There being only this difference betwixt the firſt *Directory* and this laſt, that in the firſt the things to be prayed for were ſet down *obliquely*, whereas in the laſt the Prayers are *direct*. But however it is ſtill but a *Directory*, ſince it is left to the Miniſters liberty to pray *thus* or to *that effect* as he liſteth; that is to ſay, not to pray thus at all. And therein doth lie the *fallacy*, which is eaſily diſcovered by any man of underſtanding. Wherefore I think I do them no wrong, when giving a *Character* of them, I ſay among other things, that they are enemies of all manner of *ſet Forms* to be alwayes uſed. But this only upon the occaſion offered; it is time to produce the above-mentioned Extract of Reverend *Monſieur Gayon's* Letter.

See the Directory.

I Have received your Letter with an extreame ſatisfaction, having been informed thereby both of your owne condition and of that of the Church of *England*. I muſt confeſſe that we have been ſtrangely deceived in this Countrey by what hath been related unto us touching the Engliſh Presbyterians. I did alwayes imagine that they were a ſort of people that followed the ſame order that we have here in our Churches of *France*. But it ſeems they are very far from it. The deſcription which you make of them, ſhewes that they are a ſtrange Sect which is not to be tolerated. And I conceive that the beſt remedy for ſuch a diſorder and confuſion, will be to reduce them all under the Epiſcopal Government: For I hold it impoſſible that the Church of *England* can ever be quiet and flouriſh otherwiſe. The Convocation comes in a very fit time for this purpoſe. I nothing doubt but that Aſſembly will take order about the ſame, which will be a great ſatisfaction unto me. For otherwiſe you will be continually in trouble and the

J'Ai receu avec une extreme ſatisfaction la lettre qu'il vous a plû me faire l'honneur de m'eſcrire, tant parce que j'ai appris par elle voſtre eſtat que pour la connoiſſance que vous me donnes par voſtre relation de celui de l'Egliſe d'Angleterre. *Il faut avoüer que l'on nous a bien trompes en ce pays lorſqu'on nous a parlé des Presbyteriens* Anglois. *Je m'eſtois tousjours imaginé que c'eſtoit un ordre de gens qui ſe conduiſoit comme nos Egliſes en* France. *Ce pendant ce n'eſt rien moins que cela. La deſcription que vous m'en faites, fait voir que ce ne ſont que des Sectes eſtranges & qui ne peuvent point eſtre tolerées. Et j'eſtime que le meilleur remede que l'on puiſſe apporter a cette confuſion & a ce deſordre, c'eſt de reduire le tout ſous le Regime de l'Epiſcopat, ne jugeant pas que l'Egliſe* d'Angleterre *puiſſe jamais fleurir autrement ni eſtre en repos. Le Synode National vient bien a propos pour cela, lequel y pourvoyera ſans doute; dequoy je ſerai ravi attendu qu'autrement l'on ſera tousjours en peine & les adverſaires en prendront de*

l'avantage

l'avantage ſoit pour deſcrier noſtre Religion, ſoit pour former des deſſeins contre l'Eſtat. Je prie le Seigneur qu'il conduiſe cette ſainte Aſſemblée, & qu'il beniſſe ſes reſolutions a l'avancement de ſon Regne.

Adverſaries will take advantage thereby, either to blemiſh and ſlander our Religion, or to contrive and foment Plots againſt the State. I beſeech the Lord that he would be pleaſed to rule & govern that holy Aſſembly, and pour his bleſſings upon their reſolutions, to the advancement of his Kingdom.

33. There is extant in Print a Letter of Mr. *Dreluncourt*, one of the Miniſters of *Paris*, of whom I have had occaſion to ſpeak already more then once, where he ſayes plainly, not only that it is reaſonable *England* ſhould have *Epiſcopacy*, but that if the whole Kingdom of *France* ſhould embrace the *Reformed Doctrine*, there muſt of neceſſity be a *Subordination* in the Miniſtery of the Church. The Letter was directed to Dr. *Brevint*, and ſince hath been Printed at *Geneva*. There you may find theſe words in French, which are tranſlated as followeth.

COmme l'Alemagne & la Suiſſe ont leurs Inſpecteurs, *& leurs* Surintendans, *& que le Danemark & la Suede ont leurs* Eveſques, *je ne voy pas pourquoy l'on ſe doive offenſer que* l'Angleterre *ait auſſi ſes Eveſques. Que ſi cela n'a point de lieu dans les Egliſes Reformées de ce Royaume, c'eſt que noſtre eſtat & noſtre condition ne le peut ſouffrir, & qu'il ne ſe peut rien concevoir de mieux que l'egalité qui eſt entre les Paſteurs. Mais ſi*

AS *Germany* and *Switzerland* have their *Inſpectors* and *Superintendents*, and *Denmark* and *Sweden* their *Biſhops*, I ſee no reaſon why any one ſhould be offended if *England* hath likewiſe her *Biſhops*. If there be no Biſhops in the Reformed Churches of *France*, it is becauſe our condition cannot bear it, and that nothing can be imagined better and fitter as things ſtand at preſent among us, then the equality of Miniſters. But if God

who is Almighty, and who hath in his hands the hearts of Kings and Nations, should graciously incline our *Monarch* and all his Subjects, or most of them, to embrace the Reformed Religion, it would be to my judgement, altogether impossible to maintain an equality amongst such a multitude of Ministers; and it would be necessary to set up some above the others, and to give them the preeminence, that they might be the Overseers of their carriage, subjecting all to Provinciall and Nationall Synods. In this Kingdom, and all others where we see no Bishops, but such as depend on the Pope, and are zealous promoters of his Doctrine, the very name of *Bishop* is odious. But it ought not to be so in *England*, where there have been Bishops so Christian, so Orthodox, and so Zealous; and who have contributed so much to the Reformation of the Church, that some of them have sealed the pure Truth of the Gospel even with their own blood, and have shewed in the midst of the fire an Angelical and Divine flame, by which they were carried up into Heaven.

Dieu qui peut toutes choses & qui tient en sa main les coeurs des Roys & des peuples, faisoit la grace a nostre Monarque & a tous ses Sujets, ou a la plus part, d'embrasser la Reformation Evangelique, il seroit a mon avis, impossibile de conserver l'egalité entre un si grand nombre de Pasteurs; & il seroit necessaire d'en establir qui eussent quelque preeminence sur les autres, & qui veillassent sur leur conduite, en assujettissant les uns & les autres aux Synodes Provinciaux & Nationaux. En ce Royaume en tous les autres Estats ou l'on ne voit point d'Evesque qui ne depende du Pape & qui ne se rende ardent defenseur de la doctrine de Rome, *le nom d'Evesque est odieux: Mais il n'en doit pas estre de mesme en* Angleterre, *ou l'on a vû des Evesques si Chrestiens, si Orthodox & si zelés & qui ont tant contribué a la Reformation de l'Eglise, jusques la que quelques uns d'entr'eux, ont scellé la pure verité de l'Evangile, de leur propre sang, & ont fait paroistre au milieu des feux une flamme Angelique & Divine qui les enlevoit au ciel.*

34. I might produce here to the ſame purpoſe many other teſtimonies of the Reformed Divines, out of ſeveral private Letters by them written of late, and directed to my ſelf and to others. But I forbear for fear of wearying my Reader with them. Wherefore I will adde only theſe two of two perſons of great Fame amongſt them, Dr. *Peter du Moulin*, and *Moſes Amyraldus*, the one late Divinity Reader in the Univerſity of *Sedan*, the other now flouriſhing in that of *Saumur*, where I do gratefully acknowledge that I have been a Student under him for the ſpace of two whole years. *Monſieur Amyraut* in his Treatiſe of the Proteſtants withdrawing from the Church of *Rome*, and the good correſpondency which he conceives ought to be amongſt them all, notwithſtanding ſome things in which they differ; when he comes to the difference of Church-Government *There are ſome other Churches*, ſaith he, *in which the Paſtors have not only a different Power, but alſo differ in the very Order it ſelf, as they who enjoy Biſhoops. For it is certain that many ages ſince they have vindicated to themſelves, not only to have ſome authority, but alſo to conſtitute an Order by themſelves, and thereby to have their preeminence, and ſo to enjoy a peculiar Dignity according to their Order. Wherefore ſince Chriſt and his Apoſtles have expreſly ordained this clearly, That all particular Churches be governed by their Paſtors, and moderated by ſome form of Government, which is the dictate of neceſſity it ſelf; And that the nature of the thing it ſelf doth not determine which chiefly muſt be the form of Government; neither have Chriſt and his Apoſtles conſtituted that ſo clearly; The firſt ground of Concord that ſeemeth neceſſary to be laid, is this, That the Paſtors of the Reformed Churches henceforth continue the ſame that they have been formerly, and that the Reformed Churches do not take upon them to ſhake and overthrow the State of each other.* Where

Sunt Eccleſiæ nonnullæ in quibus Paſtores non ſolum diverſam poteſtatem obtinent, ſed etiam ordine ipſo differunt, ut quæ Epiſcopis ututuntur. Illi enim ce tè jam à multis retro ſeculis hoc ſibi vindicarunt, ut non aliqua authoritate duntaxat, verum etiam ordine antecellerent, & ſecundum ordinem ſingulari quadam dignitate decorarentur. Quando igitur Chriſtus quidem & Apoſtoli hoc diſerte conſtituerunt, debere particulares Eccleſias omnes gubernari à Paſtoribus, & aliqua regiminis forma à temperari, quòd ipſa rei neceſſitas flagitat; quæ verò regiminis iſta forma potiſſimum eſſe debeat, utrum alii aliis authoritate præcellant, nec ne, neq; rei natura definivit, neq; à Chriſto aut Apoſtolis æquè deſerrè conſtitum eſt; id primo in pacificatione ſtatuendum eſſe videtur, ut quo jure haſtenus fuerunt Eccleſiarum Evangelicarum Paſtores, eodem porrò eſſe pergant, neq; aliæ aliarum ſtatum convellere nitantur. *Amyrald. de Seceſſ. ab Eccleſ. Rom. & Pace inter Evangelicos, &c. p. 29.*

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it is manifeſt that he is no enemy to *Eiſcopacy*; ſince he would have it retained in thoſe Reformed Churches where it is, and where it hath the greateſt authority, and is the moſt highly dignified. And though to his judgement he do not find ſo clearly ſet down in Scripture by Chriſt and his Apoſtles *what* muſt be the *form* of Church-Government, as that there muſt be a *Government* in the Church; yet he dares not ſay, but that *Hierarchical Subordination* as well as any other may pretend to that advantage: wherefore he is ſo far from condemning it as evil and unlawful, as that he would not have by any means thoſe Churches that enjoy it, to be troubled upon that account. As for the famous *Peter du Moulin*, he hath declared himſelfe an approver and a lover of *Epiſcopal Government* in ſundry places of his Writings. His Letters to the learned Biſhop of *Wincheſter* have been made publick a long time ſince, where he calleth the Biſhop, *Right Reverend Father, moſt worthy Prelate*, and *Lord Biſhop*; and acknowledgeth the lawfulneſs and antiquity of that Sacred Order. But I conceive that I can quote nothing more authentical out of his Writings upon this matter, then his Diſputations had publickly in the Univerſity of *Sedan* in the Divinity School; where he hath this *Theſis*, *Epiſcopos Angliæ poſt converſionem ad fidem & ejuratum Papiſmum, aſſerimus fuiſſe fideles Dei ſervos; nec debuiſſe deſerere munus vel titulum Epiſcopi.* *We maintain that the Biſhops of* England *after their converſion to the true Faith, and the abjuration of Popery, were faithful ſervants of God; and that they were not bound to quit their office or title of Biſhop.* Truly it cannot but do every honeſt heart good, to ſee the lawfulneſs and juſt authority of the Biſhops of the Church of *England* aſſerted in the publick Diſputations of thoſe very Churches which have no Biſhops, and which ſome among us have the confidence to accuſe of being enemies to *Epiſcopacy*: and it ſhould ſhame the faces and ſtop the mouths of all ſuch as have given ſuch falſe reports of them. I am confident that it would not have a little ſurpriſed a *Preſbyterian Novice*, that had gone over into *France* with his principles, and his prejudicate opinion of the averſeneſs of the Reformed Churches againſt Biſhops, to have heard a man of ſuch

Reverendiſſimo Patri, Præſuli dignisſimo, Domino Epiſcopo *Wintonienſi*. *Petrus Molinæus in Epiſtolis, Londini editis, An.* 1629.

Petrus Molinæus de notis veræ Eccleſiæ parte ſecunda, Theſ. 33. *Edit. Genev.*

ſuch worth and fame maintain publickly the lawfulneſs of the Biſhops of the Church of *England*, againſt all oppoſers. Sure he would have thought himſelf in a dream, and he would have haſtened from *Sedan* to *Geneva*, in hope to find there ſome better friends to his *Covenant*. And there let us follow him, to ſee how that Church is enclined for, or againſt Biſhops.

Neither doth the Church of Geneva condemn Epiſcopacy.

35. *Geneva* is thought commonly by many here amongſt us to be the *Mother* and chief Patroneſs of *Presbytery*. She is alſo looked upon as one which hath given a moſt evil and ſcandalous pattern of *Rebellion* againſt both her *Temporal* and *Spiritual* Lord and Governour: Which things, if they were true, would not be any lawful excuſe for any in theſe three Kingdoms, who of late have been guilty of ſuch doings as the *Genevans* are charged with; there being no reaſon why they ſhould be thought ſo infallible, as to be an example for all other Reformed Churches and Countries to imitate: neither doth it appear that the *Genevans* themſelves ever pretended any ſuch thing. For my part I muſt confeſs, that for a long time I entertained the ſame opinion of them with others, before I enquired exactly into the truth of thoſe reports, taking them only upon truſt, as 'tis uſual with moſt men in things of that nature when they are countenanced by publick fame. But I muſt acknowledge likewiſe that at preſent I am of another mind, and that after I had made as diligent a ſearch as I could into theſe things, I was not convinced that the Ref. Church & City of *Geneva* were guilty of them. As for her being the *Mother* of *Presbyterian parity*, I may very well ſay the ſame thing which that Right Reverend and moſt worthy Prelate, the late Biſhop of *Norwich* ſaith againſt the common report that Fathers it upon *Calvin*, That he *cannot find the Father of Presbytery*: Neither am I able in good truth to tell who is the *Mother* of it. *Presbytery* is a *foundling*, that Providence and the juncture of Affairs have brought to the doors of all thoſe Churches wherein it hath been foſtered, and is yet maintained at this day. Learned and judicious Mr. *Hooker* is of this mind about *Geneva*, *That, the Biſhop and Clergy being departed thence, to have choſen in his room any other*

Presbytery a Foundling.

Biſhop Hall in his Epiſcopacy by Divine Right.

In his Preface.

other Biſhop, had been a thing altogether impoſſible. However, it doth not at all appear that *Farellus*, *Frumentius* and *Viret*, who are the true Reformers of the *Geneva Church*, introduced *Equality* in the *Miniſtry* out of any diſlike of *Hierarchical Subordination.* The truth is, that both at *Geneva* and other places, where the Magiſtrates and Biſhops together did not Reform, but onely private perſons and the inferiour Clergy, they were wholly bent to the bringing in of true Doctrine, and little thought of Church-Government. So that when they had perfected that part of Reformation which they chiefly intended as their main work, the Prieſts and Preachers that had been employed in it, finding themſelves equal one to the other, they continued as they were. And thus, I conceive, came *Presbytery* into the World, both at *Geneva* and other places, to wit, either by *meer chance*, or out of *neceſsity*; not by *choice*, nor by a *rebellious oppoſition* to *Epiſcopacy*; whereof there never were any Chriſtians guilty, that I know, beſides our *Scotch* and *Engliſh* Presbyterians. True it is, that ſince where the Presbyterian Diſcipline was eſtabliſhed, many able men that lived under it, have brought what they could in behalf thereof. But their Reaſons were but *Argumenta ex poſt facto*, Reaſons ſhewing, as they conceived, the *lawfulneſs* and *convemency* of what was done amongſt them; not Arguments produced to demonſtrate that there was any *neceſſity* of ſo doing in other Churches and Countries. The which may be ſaid of the *Reformed Genevans* as well as of any others, as I ſhall undoubtedly make it appear out of the Writings of their chiefeſt Authors; when I have here reported what they ſay to vindicate themſelves from the imputation of having forced their Biſhop out of their City and Church, whereof it is ſaid that he was the Temporal Lord as well as the Spiritual Governour.

Miram vetuſtatem habet. *Munſt l. 2. Coſmogr. ad Carol. 5.* Vide *Cæſars Comment.*

36. *Geneva* is a moſt ancient City: For to ſay nothing of K. *Lemanus*, who is ſaid by ſome to be the founder thereof; it is out of queſtion that it was a conſiderable Town in *Cæſar's* time, who when he marched againſt the *Helvetians* made great uſe of it to oppoſe their enterpriſe againſt the *Santones*, whoſe Country they intended to invade. Since which time they

they ſay that they were ever *a free and noble City* governed by their own Magiſtrates, choſen by the people, under the protection of the *Roman Emperours*, who from time to time have ſet upon them ſeverall marks of very ſignal favours, as is to be ſeen in their publick Records. The Emperour *Aurelian anno* 264. after he had repaired this Town and raiſed it anew from the Aſhes, into which ſhe had been reduced by fire, endowed her with notable privileges, & called her by his name. Whence it is, that at this day ſhe is named in ſome Books *Aurelia Allobrogum*. And from that time ſhe took the title of *Civitas & Colonia Equeſtris*, as ſundry Inſcriptions and Monuments do teſtifie; by which word *Equeſtris*, ſome are of opinion that nothing elſe is intimated but that it was a *noble* City, though others think that ſhe was ſo called, becauſe it was the chief quarter of the Roman Horſemen in thoſe parts of the *Gaules*. It was alſo often called *Colonia Allobrogum*, becauſe of the Roman *Colony* that was there ſettled for the ſecuring of the Roman Intereſt in thoſe parts. For proof that *Geneva* was ever *Libera, Equeſtris & Imperialis Civitas*, a Free, Noble, and Imperial City; (as they maintained to the Delegates of the Duke of *Savoy*, in a Conference they had with them ſoon after the peace of *Vervins*, about the Dukes pretenſions to the Soveraignty of that Town) they produce ſeveral evidences; as Firſt, that from time out of memory they have had the Imperial Eagle engraven in ſundry parts of the City, and that at this day there is yet one to be ſeen over the great Door of Saint *Peters* Church; Secondly, that they are obliged to make ſolemn Prayers for the well-fare of the Empire and Emperor (as an hommage unto them) three dayes together, every time the Emperor goeth thither in perſon, as they actually did *Anno* 1319. for *Henry* deſigned Emperor; *Anno* 1415. for *Sigiſmond*, and *Anno* 1442. for *Frederick* the third, who paſſed that way. And laſtly, that the Emperor, have always acknowledged them for an *Imperial Town*, and have ſtyled them ſo in their Imperial Letters to them and other publick Inſtruments concerning their Intereſt: Inſomuch that *Charles* the fifth at the birth of *Philip* his Son, who ſucceeded him in the Kingdom of *Spaine*, did write

Vide apud *Gruterum Lipſium* & alios in *Inſcriptionibus*.

Vide apud *Thuanum Hiſt. Tom.* 5. *l.* 125. *ad An.* 1602.

Le *Citad. de Geneve. p.* 50.

Le *Citad. de Geneve. p.* 193.

write to them to impart thoſe good tidings, as well as to all other Imperial Towns, as being equally concerned therein. The ſuperſcription of the Imperial Letters was thus; *Honorabilibus noſtris & Sacri Imperii fidelibus, dilectis Nobilibus Syndicis & Conſiliariis Civitatis noſtræ Imperialis Gebennenſis.* This was dated *May* 20. *Anno* 1527. And ſo in another Letter of the ſame Emperour written in *French* from *Strasburgh*, *Anno* 1530. The Superſcription runneth thus, *A nos chers & bienaimés les Syndiques, Conſeil & Communauté de noſtre Cité Imperiale de Geneve.* To our dear and well-beloved the Syndicks, Council and commonalty of our *IMPERIAL City* of *Geneva.* So that although their Biſhop was ſtyled Prince of *Geneva*, and enjoyed many great priviledges, which partly the Emperours, partly the *Genevans* beſtowed upon him yet their Soveraign Lord he was not. A Prince of the Empire he was, as are moſt, if not all the Biſhops of *Germany*, who are entituled Princes of the Towns where they have their Epiſcopal Sees, though they are not Soveraign Lords thereof. For it is well known, that though the Arch-Biſhop of *Collen* be a Prince and an Elector of the Empire, yet the Town it ſelf is *free* and *Imperial*, and governed by her own Magiſtrates. So is *Strasburgh*, ſo is *Baſil*, and ſo are many others. And this will ſeem ſtrange to none, except ſuch as are altogether unacquainted with the State of *Germany*, where the Soveraignty of Towns and Countries is ſo divided, that in the ſame Town, nay ſometime in the ſame Street, you ſhall have ſeveral Lords; as in others ſeveral Lords enjoy ſeveral parts of the Regalities, ſome having power to put to death, and not to coyn money; others to coyn mony, and not to put to death, *&c.* But though the Biſhop of *Geneva* was not Soveraign over the *Genevans*, yet a Soveraignty he had, but it was over the *County* of *Genevois*, called in Latine, *Gennebeſium*, the Counts thereof doing hommage unto him for it, whoever they were; yea the very *Dukes* of *Savoy* themſelves, when they enjoyed the ſaid County, as they did ſometimes. He had likewiſe a great intereſt & great power within the Town it

Ibidem. p. 294

Vide apud Thuanum Tom. 1. lib. ſupra.

L'Election & l'Eſtabliſſement des Eveſques ſe faiſoit par le peuple en Conſeil general, chacun y donnant ſa voix d'approbation ou rejection. *Citad. de Genev p. 52.*

it ſelf, whence it is doubtleſs that he was choſen, not only by the *Chapter*, but alſo by the *Suffrages* of the Commonalty; and that before he entred the Town, he was ſworn without the Gates by the *Syndicks* (who are the chief Magiſtrates) to maintain the Liberty and Priviledges of the City. And otherwhiles there paſſed ſealed inſtruments between them for that purpoſe, written by two publick Notaries. Now theſe *priviledges* and *immunities* were ſuch, that no Subjects ever enjoyed the like; and indeed they cannot be ſaid Subjects properly who enjoy ſuch priviledges: (*a*) For they did chuſe their own Magiſtrates, and amongſt them four Chief, called *Les Seigneurs Syndiques*, the Lords Syndicks, to whom the people gave all manner of power. (*b*) Theſe Syndicks were called the *Biſhops Aſſeſſores*, as being equal in power with him. (*c*) The guard of the Town belonged to the *Syndicks*, and not to the *Biſhop*. (*d*) The *Biſhop* could exerciſe no manner of Juriſdiction or authority, nor any other in his name, from Sun-ſetting till Sun-riſing, the Citizens having then all manner of power, *merum & mixtum Imperium*, by the Confeſſion of *Ademarus* a famous Biſhop of *Geneva*, *Anno* 1357. who made a collection of the Rites, Priviledges and Immunities both of the Biſhops, and Church, and City, and People of *Geneva*. (*e*) The Syndicks, Citizens, and Commonalty of *Geneva* had power to make Confederacies with forraign Princes and States, and did often uſe this power, the Biſhop ſeeing, knowing and not oppo-

Les Eveſques a leur entrée juroyent & promettoient *par Serment ſolennel de fidelité*, entre les mains des Syndiques & par fois entre les mains de deux Notaires de garder & proteger les anciennes liberté, & franchiſes de la Cité *Citadin de Geneve, Ibid. Pierre de la Baulme* ſuccedant en l'Eveſché a *Jean de Savoy* 1523. avant que mettre le pied dans les Fauxbourgs preſta ſerment au pont d'Arve

entre les mains de deux Syndiques. *Ibid. p.* 54. (*a*) Que les Citoyers, Bourgeois, & jures de la dite Cité puiſſent un chacun an conſtituer, creer, faire ordonner quatre Syndiques de la dite Cité, auſquels ils puiſſent conceder & donner toute & pleine puiſſance. *La copie des Couſtumes, Ordonnances, Franchiſes, & Libertes de la Noble & inſigne Cité de Geneve.* A Geneve 1507. (*b*) Iceux Syndiques par les anciens actes ſont appelles Aſſeſſeurs des Eveſques. *Citad. de Genev. p.* 55. (*c*) Urbis cuſtodia jus erat conſulare, non Epiſcopale. *Genev. Reſtitut. p.* 20. (*d*) Que nous ni autres en noſtre nom ne doivent exercer aucune juriſdiction a celles heures (ſc. depuis le ſoleil couché juſques au ſoleil levé) ſinon leſdits citoyens leſquels ayent & auſquels appartient toute juriſdiction mere, & mixte Empire. *Le Citadin de Geneve. p.* 55. (*e*) Les Syndiques, Citoyens & Communauté de *Geneve* de temps en temps ont contracté des alliances avec des Princes eſtrangers & Republiques au veu & ſeu de leurs Eveſques; ſans prendre neant moins d'iceux aucun aveu, permiſſion in conſentement. *Le Citad. de Geneve, p.* 61.

ſing ſuch tranſactions, though they were ſometimes againſt his will and intereſt; ſo that they made them without asking his counſel, and without making any mention of him, unleſs it were to ſecure themſelves againſt him, in caſe he were not well pleaſed with theſe Leagues and Treaties. Of this they produce many inſtances, ſome of them very ancient, and ſome very late. (f) In the year 1285. a Confederacy was made betwixt *Amedeus* the fourth Count of *Savoy* of one part, and the Commonalty of the Town of *Geneva* on the other. (g) In the year 1526. they made a Treaty of *Combourgeoiſie*, as they called it, with the two *Free States* of *Berne* and *Friburg*, that is, ſuch a Confederacy as by means thereof they all became Citizens of each others State, the *Genevans* granting that priviledge to the others, and the others giving the ſame to them; and if any of the ſaid Cities were aſſaulted, the others were bound to joyn with them in their defence. (h) And in the years 1530. and 1531. at Saint *Julien* and *Payerne*, the *Genevans* treated twice with the Duke of *Savoy* by the intervention of their ſaid *Combourgeois*, or fellow Citizens of *Berne* and *Friburg*. (i) But that which ſheweth moſt evidently, that notwithſtanding the intereſt and power the Biſhops had in the City of *Geneva*, they were not ſoveraign Lords over it, is this, that ſome of the ſaid Biſhops have earneſtly ſued to become Citizens of the ſame, that they might upon that account enjoy the benefit of their Confederacies with other States, whereof they could not be partakers otherwiſe, when the ſaid Confederacies were made without them, as they were often. Of this there is a notable example in *Peter de la Baulme* their laſt Biſhop, who being deſirous to become a Citizen of *Berne* and *Friburg*, the better to oppoſe the Duke of *Savoy*, went in perſon to the General Council of the Town, where all the Citizens were called together for affairs of publick concernment, and there petitioned them that he might be admitted a *Citizen*; *A prié*

(f) *Ibid.* & p. 62.

(g) En l'an. 1526. le 12. *Mars* avant qu'il y euſt aucun trouble pour le fait de la Religion dans *Geneve*; les Syndiques & Citoyens au veu & ſeu de l'Eveſque *Pierre de la Baulme*, & ſans neantmoins en prendre de lui aucun avis ou conſeil contracterent, ou plus toſt renouvellerent & jurerent ſolennellement alliance & Combourgeoiſie avec les deux puiſſantes villes & cantons de *Berne* & *Friburg*. *Ibid.* p. 63.

(h) *Ibid.* p. 103, 104, 105.

(i) Mais quoy voules vous un plus ſignalé teſmoignage de cette non abſolve puiſſance des Eveſques dans *Geneve*, que ce qu'aucuns d'eux ont inſtamment recherché puis obtenu la Bourgeoiſie de la ville; Bourgeoiſie qui ne ſe donnoit & conferoit que par les Syndiques & Conſeil nommes par nom & ſurnom au commencement des actes de Bourgeoiſie. *Citad. de Geneve.* p. 63. & 64.

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les assistans qu'ils le voulussent en Bourgeois recevoir; engaging upon his Faith, and promising by Oath duly taken by the lifting up of his right hand, and laying the same to his breast, according to the custom of Prelates, justly and faithfully to maintain, keep, and observe all that which is required in a Citizen; *Promettant par sa foy & son serment par l'elevation de sa main dextre & apposition d'icelle a son pecte, comme est la maniere des Prelats deüement fait, justement & loyalement se entretenir, maintenir garder & observer tout ce que en bourgeusie est besoin.* Which things being heard by the Noble and Magnificent Lords Syndicks of the City, as likewise by the little, middle, and great Councel General, they of their own accord received, accepted and retained the most Illustrious and Reverend Lord *Peter de la Baulme* for *Fellow Citizen*; who promised to procure with all his might the good, honour, and welfare of the said City, hinder all dammages that might befall the same; reveal all that he should know to be treated of against the said City, without ever giving his consent to the same; and to maintain the uses, customs, liberties and franchises of the said City; and ever to be true and faithful in all things to the said City, &c. *Lesquelles choses estans par lesdits Nobles & Magnifiques Seigneurs Syndiques de la dite Cité, ensemble le petit, le moyen & le grand general Conseil oüyes, ont spontanement receu, accepté & retenu ledit Illustrissime & tres Reverend Seigneur*, Pierre de la Baulme *pour Combourgeois*; *& lequel a promis procurer de tout son pouvoir le bien, honneur, utilité & profit de ladite Cité, eviter le dommage d'icelle, reveler tout ce qu'il appercevra estre contra ladite Cité, traité, sans jamais y consentir, & icelle Cité, us & coustumes, libertes & franchises maintenir, & estre perpetuellement a ladite Cité feable en tout & par tout*, &c. They are the very words of the instrument that was made for this transaction which happened *July* 15. *Anno* 1527. But the Bishops, as I said before, having great power and means, both within and without the Town, there were often hot disputes betwixt them and the Syndicks for the liberty of the City and People thereof, which Liberty they ever endeavoured

Le Citad. de Genev. p. 65.

Quamvis tenaces libertatis avitæ animæ, strenue obluctarentur, (*nempe Episcoporum molitionibus*) & illud sibi salvum semper vellent, quod Reip. hujus peculium, imo animam Genevæ nostra semper existimavit. *Genev. Restitut.* p. 19.

endeavoured to keep as their moſt precious Jewel againſt all enemies whoſoever, but chiefly againſt the Duke of *Savoy*, the Biſhop of *Geneva* and the Count of *Genevois*, who ſtyling himſelf now and then Count of *Geneva*, would ſometimes pretend to the Soveraignty of the City as well as the other two. The laſt diſpute which they had about their Liberty and Priviledges, and which did put an end to the quarrel, begun ſoon after the admiſſion of *Peter de la Baulme* their Biſhop, into the number of the Citizens and Free Burgers of the Town. Inſomuch that in the year 1528. he left the City and made war againſt it, and did not return till the year 1533, in company of ſome of the Conſuls & Senators of *Friburg*, but ſoon after departed again in the month of *July* of the ſame year, and that of his own accord, fearing in ſhew, the ſeditions and aſſemblies of the people; but fearing in effect, leſt his tranſactions with the Duke of *Savoy* againſt the City, ſhould be known and diſcovered; he having made over to the Duke his true and real intereſt in the City, beſides his pretended Soveraignty. Now that which I would chiefly have my Readers to obſerve, is this, that whatſoever were the Rights of the Biſhop of *Geneva* (which in all likelihood never amounted to a Soveraign Lordſhip over the City, ſince ſhe was alwayes *Free* and *Imperial*, and acknowledged to be ſuch by the Emperors themſelves (as hath been ſhewed) it cannot be ſaid that he was ejected by thoſe of the Reformed Religion; The whole Senate and Town being then all addicted to Popery and continuing ſo, for * two years after the Biſhop had left the Town. Nay it was ſo far from their thoughts, that oppoſed the Biſhop in behalf of the City, to favour Reformation, that the Senate during the firſt abſence

Epiſcopus 15. *Julii* (Anni 1533.) ultrò & ultimum urbe excedit; plebis coitionem in ſpecie veritus; reverâ molitionum contra Remp initarum conſcientia preſſus. *Geneu. Reſtitut.* p. 62.

Son titre eſtoit devolu a Mr. *de Savoye*, avec lequel il avoit traitté pour l'inveſtir de ſes droits; & lui livrer ſa Principauté,

modeſte Declaration pour les Egliſes Reformées p. 135. * *Geneve* avoit eſté ſans Eveſques plus de deux ans avant qu'elle euſt penſé ſeulement a rien alterer en l'exercice de la Religion Romaine. *Ibid. p.* 236. Senatus conſultum conditum, quo veteri Religioni cautum, & Doctrinæ *Lutheranæ* profeſſione & patrocinio omnibus interdictum. *Geneu. Reſtitut. p.* 37. Illis (*Reformatis*) Senatus authoritate repreſſis, Cum (*concionatore Evangelico*) urbe ejecto. *Frumentio* periculo & ignominiæ ſubducto. *Ibid. p.* 64. Solenni Vicarii Epiſcopalis edicto, Kalendis *Januariis* Anni ſequentis 1534. promulgato, quo interdictæ coitiones Evangelicæ, & verbi Divini, ſine Epiſcopali indultu, prædicatio. Biblia quin etiam ſacra ſive Vernacula, ſive Germanica, flammis & internecioni devota. *Ibid* 64.

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of their Prelate, made a Decree *for the preſervation of the old Religion*, as they called it, *and prohibited to profeſs and countenance the Lutheran Doctrine.* And when the Biſhop had withdrawn himſelf the laſt time, many that profeſſed the Reformed Religion were ejected out of the Town, and among them two Preachers, *Frumentius* and another. And all manner of preaching without the Biſhops licence forbidden at the beginning of the year 1534. and the Bibles whether in *French* or *Dutch* condemned to be burned. So that the Rebellion againſt the temporal Lord of *Geneva*, if there was any in them who oppoſed the Biſhop, was wholly from the Papiſts; and they who haue been truly guilty of that horrible ſinne in the higheſt degree here amongſt us, cannot excuſe themſelves upon the pretended pattern of the Rebellion of the Reformed City of *Geneva*. Nay, it is worthy obſervation to clear wholly the Reformed Church and City of *Geneva* from the crime of Rebellion, that in the year 1540. when the *Genevans* had all embraced the Reformed Religion, and that the controverſie betwixt them and all ſuch as pretended the Soveraign Power over their Town, was very well known, the Emperor *Charles* the fifth in a Letter written from the *Hague* in *Holland* exhorteth them, *Uti priſtinam juriſdictionem & libertates à deceſſoribus ſuis Genevæ tanquam Civitati Imperiali conceſſas tuerentur*; that they ſhould maintain their ancient Juriſdiction and the Immunities by his Predeceſſors granted to *Geneva* as an *Imperial City*. And after he hath ſaid that he cannot be perſwaded, *Eos eo delapſuros, ut in prejudicium ſuum & ſacri Romani Imperii, cuiquam alteri fidelitatem præſtare velint*, that they will forget themſelves ſo much as to ſwear Allegiance to any other, to the prejudice of his Majeſty, and of the ſacred Roman Empire; he requireth and commandeth them upon pain of his high diſpleaſure, that they altogether abſtain from taking ſuch an Oath; but rather that they will continue to be faithful and obedient as their duty requireth, unto His Majeſty and the ſacred Empire; *Vos ſerio requirentes, & ſub pœna graviſſimæ indignationis noſtræ mandantes ut à præſtando dicto juramento fidelitatis omnino abſtineatis, neque in diverſam ſententiam ullo modo eatis aut vos adduci*

Vide apud *Thuanum Tom. 5. l. 125 p. 936. Edit. Genev.*

Vide le *Citad. de Geneve p. 295.*

adduci ſinatis, quin potius in noſtra ac ſacri Imperii fide & obedientia debita perſeveretis. And all that without ſo much as mentioning any right of the Biſhops, which ſurely he would not have omitted to do, had the Biſhop been their immediate Lord and Soveraign; which the Emperor well knew that he was not, his Soveraignty extending it ſelfe not to the Town of *Geneva*; but, as hath been obſerved before, only to the County of *Genevois*, where he makes his reſidence at this day in the Town of *Aneci*, enjoying ſo much of his Rights, Revenues and Priviledges as the Duke of *Savoy* is pleaſed to give him leave.

39. Neither can it be ſaid that the Reformed Church and City of *Geneva* rebelled againſt the Biſhop as their Paſtor and Spiritual Governor. For he was fled away from his flock, as I have obſerved already, two years before Reformation, which was but in the year 1535. And two years after, *viz. Anno* 1537. the Duke of *Savoy* after a very long war, ſeeing that he could not prevaile againſt the City, ſent an Embaſſador to the *Genevans*, promiſing them great matters if they would forſake the Reformed Religion, reſtore the Images, turn out the Miniſters, and receive againe their Biſhop; to whom they returned this anſwer, That *for their Biſhop he ſhould be welcome, ſo that he would remember his name and place, and do the work of a Biſhop according to the word of God*; but as for the reſt, they were to obey God rather then men, and that as long as *Geneva* ſhould remember that ſhe was free and conſecrated to God alone, it muſt not be expected that they would ſet up again any thing tending to ſuperſtition. Now if theſe things be ſo, I may ſay moſt confidently, that when *Geneva* Reformed Religion, ſhe did not think it a part of Reformation to aboliſh Epiſcopacy, and that if it had pleaſed God that the then Biſhop of that Church and City had embraced the Reformed Doctrine, there had been preſerved a ſucceſſion of Biſhops, as here in *England* and other Reformed Kingdoms. So that the fault was not in the *Genevans*, but in their Biſhop. Nevertheleſs I confeſs that were it not for Mr. *Hooker*, who ſayes it was impoſſible to ſet up another Biſhop in his room, I could hardly be reconciled

Reſponſum, Senatui, populoque Genevenſi ratum eſſe, *Deo potius obediendum quàm hominibus, Epiſcopo reditum liberum fore, modò ſui nominis memor, Epiſcopum ſecundum Dei verbum agere velit. Superſtitionis verò inſtrumenta nunc reſtitui poſſe, nec debere, quamdiu Geneva ſe liberam & Deo ſoli ſacram meminerit Geneva Reſtituta.* p. 86.

conciled to them for omitting of ſo neceſſary a duty. But is enough for my purpoſe, to ſhew that they were well intended, aud that if their Biſhop had profeſſed the Reformed Religion, they would not have dealt with him as our Proteſtant Biſhops have been dealt withall among us in *England* and *Scotland*, by the pretenders to conformity of opinions with *Geneva*, though they are very far from it, and they do the *Genevans* much wrong in ſaying they are of the ſame mind with them as to theſe matters.

40. But, it will be ſaid, perhaps, that *Geneva* hath been ſince of another perſwaſion, after *Calvin* and *Beza* were among them, and taught them otherwiſe then they were by their firſt Reformers. For it is to be obſerved, that neither *Calvin* nor *Beza* were at *Geneva* during all this time. Wherefore let us enquire into the truth of this, and let us ſee firſt whether *Calvin*, whom I will produce here ſpeaking, as well for the Reformed Church of *Geneva*, as for his own ſelf, will be found as right for *Epiſcopacy* as I promiſed he would, when I paſſed my word for him as to this point.

Calvin no enemy to *Epiſcopacy.*

41. Here again I muſt confeſs that for a time hearing ſome men among us ſpeak of *Calvin*, as if he were entirely theirs and as if he conſented altogether with them about Church-Government; I was in the ſame error with thoſe that take him to be the great *Champion* of Presbyterian *parity* againſt Hierarchical *Subordination*. But having peruſed moſt of his Works, ſpecially it where thoſe is moſt likely that he ſhould treat of this point, I have been otherwiſe perſwaded, not finding any where the leaſt word againſt the Office of a Biſhop. And for all that I have either read of, or in him, or ſeen produced out of his Writings, I am of this mind, that *Epiſcopacy* was the Government that he approved moſt, and that he took it to be, as it is undoubtedly, of Apoſtolical Inſtitution; though his opinion was, That the Church according to her exigencies, in relation to places, times, and other circumſtances, may diſpence with it. This paſſage of his in that Epiſtle he writ to Cardinal *Sadolet*, I conceive to be to that purpoſe. *We deny not that we want a Diſcipline, ſuch as the Ancient Church had. But can they in juſtice accuſe us to have overthrown the Diſcipline of*

Diſciplinam qualem habuit vetus Eccleſia nobis deeſſe neque nos diffitemur ſed cujus erit æquitatis, nos everſæ Diſciplinæ abiis accuſari qui & eam ſoli penitus ſuſtuleruntſ & cum poſtliminio reducere conaremur, nobis hactenus obſtiterunt, neque vero in Doctrina dubitamus ad veterem Eccleſiam provocare. *Calvinus in Epiſtol. ad Cardin. Sadoletum.*

the Church, who are the only men that have altogether abolished it, and who when we endeavoured to reſtore the ſame, have hitherto oppoſed that work? But as for Doctrine we are willing to be tried by the ancient Church. In theſe words he grants that the Presbyterian Diſcipline is new, which the lovers of it amongſt us deny. And that whereas he and his Collegues were willing to reſtore the ſame Diſcipline that was in uſe in the Primitive Church (which can be no other then the *Epiſcopal*, if the *Presbyterian* be not it) the Church of *Rome* by her oppoſitions and perſecutions had put an obſtacle to that good work. *Calvin* writes another Epiſtile which is to be found in the volume of his *Opuſcula*, *to an old Friend of his who was become a Biſhop* in the Church of *Rome*. In which Epiſtle, though it is very prolix, he doth not ſpeak one word againſt the Office of a Biſhop, but only againſt the ſundry abuſes thereof in the Romiſh Church. Nay he is ſo far from blaming it, that it appears, he did rather hold it not only lawful, but (as I ſaid even now) of Apoſtolical and Divine Inſtitution. He telleth him in one place, That *Epiſcopacy it ſelf proceeded from God*, that it was conſtituted by the authority of God, *and ordered by Gods Laws*. *Art thou*, ſaith he, *created a Biſhop? The Apoſtle* Paul *is preſently upon thee with his exhortation; Take heed to thy ſelf and to thy Miniſtry which thou haſt received in the Lord, that thou fulfil it.* And again, *ſince thou holdeſt both the name and the place of a Biſhop, thou haſt engaged thy faith to the Church. If thou askeſt me what opinion I have of thee and of thy place and Order? I will anſwer, that I take thee for any thing rather then for a Biſhop, ſeeing upon thee not one of thoſe colours which ſet forth at leaſt in ſome part a true Biſhop. But nevertheleſs*, ſaith he, *thou art not free from that promiſe which thou haſt made before God and men,*

Veteri amico nunc Præſuli.

Epiſcopatus ipſe à Deo profectus eſt Epiſcopi munus Dei authoritate conſtitutum eſt & legibus definitum.

Epiſcopus creatus es? Inſtat tibi nunc ſua exhortatione Apoſtolus *Paulus*, prolpiciendum eſſe tibi, &c. *Col.* 4. Poſtquam Epiſcopi & nomen & locum tenes, Fidem Eccleſiæ obligaſti. Quidvis potius eſſe te quam Epiſcopum reſpondebo, in quo ne obſcuriſſimam quidem lineam extare conſpicer quæ verum Epiſcopum aliquid ſaltem ex parte figuret. At non propterea debere deſinis, quæ des Deo teſte & hominibus, ſeu potius Deo & hominibus, ſacramento pollicitus.

men, or rather to God and men, upon thy Oath. He tells him again in another place, that as *Paul* did think himself a debtor to all those to whom he was sent an Apostle, he doth not see but *that he was as much engaged unto them whose Bishop he was.* And so all along. And after he hath represented unto him the Office of a Bishop, he concludes with these words, *Wherefore thou oughtest either to do that which thou seest to be the duty of a Bishop, or thou must quit the place of a Bishop.* Certainly if *Calvin* had been an enemy to *Episcopacy*, and that he had held it for an Office not to be suffered in the Church of Christ; the only good and Christian-like advice he would have given to his ancient Friend, should have been this, to leave forthwith his *Bishoprick*, and give over his *Episcopal power*, as unlawful and not compatible with true *Piety*. In his *Institution of Christian Religion* likewise, where according to his design, he was to speak against *Episcopacy*, if he had thought it unlawful, he hath not one word, out of which one may guess that he did so much as dislike it. And were it not very strange that *Calvin* writing against all the corruptions and abuses that he saw, and conceived to be crept into the Christian Church, should not so much as touch that of *Episcopacy*, if he had been of the same opinion with *Smectymnuus*, and other *Presbyterians* who declared, *that they may not lawfully any longer be subject unto Bishops, nor obey their injunctions.* In his *Epistle* to the King of *Poland*, he not obscurely approves of all the degrees of the *Hierarchy* of the ancient Church, even to *Patriarchs*; and he giveth the King to understand, that he would be well satisfied, if his Majesty should establish the same *Hierarchical Subordination* in his Dominions. *The ancient Church*, saith he, *did institute* Patriarchs, *and attributed also certain* Primacies *to each Province, to the end that Bishops might better preserve union among themselves by this bond of concord; as if now there were an* Arch-Bishop *over the*

Tu cur aliquid minus tuis debeas, quibus Episcopus es præfectus? Omninò sanè aut tibi, quod ab Episcopo requiritur, præstandum est, aut sedes Episcopi desetenda.

Vetus Ecclesia Patriarchas instituit, & singulis etiam Provinciis quosdam attribuit primatus, ut hoc concordiæ vinculo melius inter se devincti manerent Episcopi. Quemadmodum si hodie Illustrissimo *Poloniæ* Regno unus præesset Archiepiscopus, non qui dominaretur in reliquos, vel jus ab illis ereptum arrogaret; sed qui ordinis causa in Synodis primum teneret locum, & sanctam inter collegas suos & fratres unitatem foveret, Essent deinde vel Provinciales vel Urbani Episcopi, &c. *Calvin. Serenissimo Reg. Polon*; p. 190.

whole *Illuſtrious Kingdom of* Poland, *not to Lord it over the other Biſhops, or to take away their right from them, and aſſume it to himſelf, but who for orders ſake, ſhould hold the firſt place in Synods, and maintain an holy unity between his Collegues and Brethren, And beſides, if there were* Biſhops *over the Provinces or Towns, &c.* In one of his *Epiſtles* where he ſatisfieth them who propounded this queſtion, *what is to be done with a Biſhop that ſhall joyn himſelf to the Reformed Churches; Si Epiſcopus vel curatus ad Eccleſiam ſe adjunxerit;* his anſwer is not that he muſt give over his Authority and Epiſcopal Juriſdiction, and become as one of the meaneſt *Prieſts* and *Perſons* of his Dioceſe; *But that ſuch a Biſhops part is to do his utmoſt, that all the Pariſhes that belong to his Biſhoprick, be purged from all manner of errors and idolatrous worſhip, ſhewing himſelf a pattern to all the Curates of his Dioceſe, and inducing them to admit that Reformation to which we are invited by the word of God; and which altogether correſpondeth to the ſtate and practiſe of the Primitive Church.* That is, he muſt continue ſtill to be a *Biſhop* as formerly. In another of his * *Epiſtles* he ſpeaks of the *Prebends* and *Clergy* of *Callen*, as blaming them for their endeavouring to put their Arch-Biſhop out of his place, who had declared for *Reformation.* And writing to † *Johannes Ithavius* a Polonian Biſhop, whom he calleth *Illuſtrious and Reverend Lord Biſhop*, he doth not adviſe him to leave his *Epiſcopacy*, but to *conſider what place he holdeth, and what burden is impoſed upon him.* Cogita quem locũ occupes, & quod onus tibi ſit impoſitum. Now I hope it will not be expected that *Calvin* who would have *Biſhops* and *Archbiſhops* in *Poland*, in *Germany* and other Countries whereſoever any ſhall profeſs true Chriſtianity, ſhould be ſo unjuſt to thoſe of the Church of *England*, as to wiſh them cut off *roots and branch*, (as the ſaying was of ſome men not long ſince) to requite their pains and ſufferings for

Iſtiuſmodi Epiſcopi *(qui ad Eccleſiam ſe adjunxerit)* partes erunt, dare operam quantum in ſe erit ut omnes Eccleſiæ quæ ad ipſius Epiſcopatum pertinent, ab omnibus erroribus & idolorum cultibus repurgentur, dum ipſe exemplo præibit omnibus Curatis ſuæ Diœceſis atque ipſos inducet ad admittendam reformationem ad quam Dei verbo invitamur, & quæ tum ſtatui, tum uſui primitivæ Eccleſiæ omnino reſpondeat. *Calvin. Epiſt. l. p. 466. Si Epiſcopus vel Curatus ad Eccleſiam ſe adjunxerit.*

* Omnia tentarunt Colonienſes Canonici cum tota Clericorum fæce, ut Archiepiſcopum dejicerent ſuo loco. *Calv. Epiſt. l. p. 517.*

† *Johannes Calvinus Illuſtri & Reverendo Domino Jacobo Ithavio Epiſcopo Ul. adiſlavienſi. Epiſtol. l. p. 287.*

forthe work of *Reformation* amongſt us. *Calvin* was a man of a better nature, and of a more Chriſtian diſpoſition, and he hath more kindneſs and reſpect for our Prelates, than to uſe them ſo hardly. There is extant in the collection of his Epiſtles a very long one directed to theDuke of *Somerſet*, Lord Protector of *England*, in King *Edward* the ſixth his minority. The *Protector* had conſulted him about Reformation of Religion in this Church of ours. Had *Calvin* been an enemy to Epiſcopal Government; had his intention been to propagate the *Geneva Diſcipline* in other Churches and Countries; had he been a zealot of Presbyterian parity; had he but judged it more conducible to true Piety and good Order in the Church; the occaſion offered it ſelf very fair for him to ſpeak his mind, and to do the Church of Chriſt ſervice. And we all know what a Scotch or Engliſh *Covenanter* would have done, having ſuch an opportunity of propagating the *Solemne League*. But it ſeems that *Calvin* had never taken the *Covenant*. For though he ſpeaks very freely his mind according to his cuſtom, on every thing that he is not ſatisfied with; he hath not one word againſt *Biſhops*: But ſuppoſing that they ought to continue and to keep their place and degree (as well as other inferiour Miniſters) in this Church, when thoroughly reformed; he ſaith only * *That they muſt all of them be ſworn, the Biſhops themſelves as well as the Rectors of every Pariſh, to deliver no other Doctrine in their Sermons, but ſuch as is contained in the Articles of Religion; and that none whether Biſhops or Curates muſt be admitted to the Functions of their Eccleſiaſtical Office but ſuch as take that Oath.* † And as for a certain ſort of unruly men, (whom he doth not name, but only deſcribes *as ſeditious and heady, who did riſe againſt the King and the eſtabliſhed Orders of the Kingdom, endeavouring to bring a confuſion into all things under the pretenſe of the Goſpel*; and

* Expedit quidem proſpicere deſultoriis ingeniis quæ ſibi nimium licere volunt, &c. Ratio autem expedita ad eam rem una eſt, ſi extet nempè forma quædam doctrinæ ab omnibus recepta quam inter Prædicandum ſequantur omnes; ad quam etiam obſervandam omnes *Epiſcopi* & parochi jure jurando adſtringantur, ut nemo ad munus Eccleſiaſticum admittatur, niſi ſpondeat, &c. *Calv. in Epiſt. ad Angliæ Protectorem.*

† Audio eſſe duo ſeditioſorum genera, quæ adverſus Regem & regni Statum caput extulerunt. Alii enim, cerebroſi quidam videlicet, ſub Evangelii nomine ἀταξίαν, paſſim invectam vellent. Alii vero in ſuperſtitionibus Antichriſti ita obduruerunt, ut earum revulſionem ferre non poſſint. Ac merentur quidem tum hi tum illi gladio ultore coerceri. *Calv. Ibid.*

which

which are easily known who they were by this description) he saith, *It is fit they should be kept under obedience with the revenging sword, as well as the Papists, who were their Confederates in sedition.* *Calvin's* Epistles to Arch-Bishop *Cranmer*, and other Bishops of the Church of *England* are known, where he gives them their ordinary Titles. He calleth the Arch-Bishop, *Reverend Lord, most Illustrious Prelate*, and *a person by him to be reverenced.* And he speaks to his *Grace* as to a person whom God hath set in an high place, so that it is required that he should take a greater care of the Church then others; *Tibi præsertim ornatissime Præsul, quo altiore in specula sedes, in hanc curam ut facis, incumbere necesse est.* He telleth him in another place, that though all such as are to govern the Church, ought to endeavour speedily to settle Ecclesiastical Affairs, yet he must remember that his part is to be the chiefest; *Oportet ut tamen præcipuæ sint tuæ partes*, because he was the *Primate. You see*, saith he, *what your place requireth of you*, or rather what God doth justly require of you, by reason of the Office he hath put upon you. *Vides quid locus iste postulet, vel magis quid pro muneris quod tibi injunxit ratione abs te suo jure exigat Deus, Summa est in te Authoritas*, you have the greatest Authority. If this be not a full acknowledgement of Episcopal preeminence, I know not what it is. But this one passage of his in the *Treatise of the necessity of Church-Reformation*, is more then sufficient to convince the world that he was no enemy to *Episcopacy*, against all those who either think or would have him to be so. *Talem nobis Hierarchiam si exhibeant, in qua sic emineant Episcopi, ut Christo subesse non recusent; ut ab illo tanquam unico capite pendeant, & ad ipsum referantur; In qua sic inter se fraternam societatem colant, ut non alio modo quam ejus veritate sint colligati: tum vero nullo non Anathemate dignos fatear, siqui erunt qui non eam revereantur, summaque obedientia observent.* If they will give us, saith he, such an Hierarchy in which the Bishops have such a preemi-
" nence, as that they do not refuse to be subject unto Christ,
" and depend on him, and be referred unto him, as their only
" head: In which they entertain such a brotherly fellowship,
" as that the bond of their Union be the Truth of Christ;

Then

Reverende Domin: Clarissime Præsul & mihi reverende. *Calv. Epist. l. p. 134.*

Calv. Archiepisc. Cant. Epist. l. p. 135.

Calv. l. de Necessit Reform. Eccles.

" Then ſurely, if any be found who do not reverence that Hie-
" rarchy, and ſubject themſelvs unto the ſame with the loweſt
" obedience, I will confeſs that there is no *Anathema*, whereof
" they are not worthy. Now judge impartially, and ſay whether *Calvin* be a *Presbyterian*; and whether the Reformed Church of *Geneva* that ſpeaks by his mouth, is an enemy to Reformed Biſhops, ſuch as are the Biſhops of *England*.

Beza no enemy to the Biſhops of the Church of England.

42. But becauſe I do not bring in *Calvin* only for himſelf, and upon his own account, but chiefly to witneſs what is the mind of the Reformed Church of *Geneva* about *Epiſcopacy*, it is fit we ſhould hear ſome other members of that Church, that in the mouths of two or three this truth may be confirmed that ſhe is no enemy to the *Hierarchical Subordination* of the Church of *England*. Let *Beza* be heard, a man of as great ability and fame as ever *Geneva* had, *Calvin* only excepted; who notwithſtanding his Writings againſt *Hadrianus Saravia* about *Epiſcopacy*, accounts it no leſs then *madneſs to reject all the Order of Biſhops*, and God *forbid*, ſaith he, *that any man, who is not diſtracted, ſhould be of that mind*. Nay, he did not believe that there were any ſuch men to be found; which ſhews what opinion he would have had of them, who of late years ſet up in Churches in ſtead of the *Ten Commandements*, publick Tables, upon which was written a *Covenant* for aboliſhing all the *Hierarchy* of the Church of *England*; with Texts of Scripture and remarkable paſſages and examples of Gods judgements againſt *Covenant-breakers*; as if a conjuration againſt the Miniſters of Chriſt were the *Covenant* of *God*, which the godly are bound to keep and maintain upon pain of the eternal damnation of their ſouls. In the ſame *Treatiſe* he hath theſe words. *If the Church of* England *after her reſtauration, doth maintain it ſelf, and is up-*

Si qui ſunt (quod ſanè mihi non facile perſuaderis) qui omnem Epiſcoporum ordinem rejiciant, abſit ut quiſquam ſanæ mentis furoribus illorum aſſentiatur. *Theod. Beza ad tract. de Miniſt. Ev. gradibus ab Hadr. Saravia Belga, editam.*

Quod ſi nunc Anglicanæ Eccleſiæ inſtauratæ ſuorum Epiſcoporum & Archiepiſcoporum auctoritate ſuffultæ perſtant: quemadmodum hoc illi noſtra memoria contigit, ut ejus ordinis homines non tantum inſignes Dei Martyres, ſed etiam præſtantiſſimos Paſtores ac Doctores habuerit, fruatur ſanè iſta ſingulari Dei benedictione, quæ utinam ſit illi perpetua. *Ibid. c.* 18.

held

held by the authority of her Biſhops and Arch-Biſhops; as we remember that ſhe hath had not only ſignal Martyrs of God, but likewiſe moſt excellent Paſtors and Doctors amongſt the perſons of that Order, let her enjoy by all means, that ſingular benefit of God, and God grant that it be perpetual unto her. This was written by him after the death of Queen *Mary*. And in a Letter to Arch-Biſhop *Whitgift*, as it is related in his *Graces* Life written by Sir *George Paul*, Comptroller of his Houſhold, Printed by *Thomas Snodham*, London, *Anno* 1612. he ſpeaks thus. *In my writings touching the Church Government I ever impugned the Romiſh Hierarchy, but never intended to touch or impugne the Eccleſiaſtical Polity of the Church of* England, *nor to exact of you to frame your ſelves, or your Church to the pattern of our Presbyterian Diſcipline. As long as the ſubſtance of Doctrine is uniform in the Church of Chriſt, we may lawfully vary in other matters, as the circumſtance of time, place and perſons requireth, and as preſcription of Antiquity may warrant. And to that end I wiſh and hope that the ſacred and holy Colledge of your Biſhops will for ever continue and maintain ſuch their Right and Title in the Church-Government with all equity and chriſtian moderation.* This he writ from *Geneva*, *March* 8. *Anno* 1591.

A Caution for the reading of the writings of the Divines of the Reformed Churches beyond the Seas.

43. By the way I will give this Caution upon theſe words of *Beza*, to all them of this Church and Nation of what perſwaſion ſoever they be; that when they read any Book of Controverſie written by the forraign Divines of the Reformed Churches againſt the Church of *Rome*, they do not ſuffer themſelves to be deceived by the fallacy, *A dicto ſecundum quid, ad dictum ſimpliciter*, by which an Author is thought ſimply and abſolutely to approve or condemn, what he doth condemn or approve but in part, and only in relation to ſome abuſe or other thing. For example, you will find in the Writings of ſome of them many things againſt *Holy-days*; unleſs you take heed of the fallacy, if you are an obedient ſon of the Church of *England*, you will be ſcandalized; and if you are one of the new Reformation, you will catch at that, as if they did altogether reject *Holy-days* as ſimply evil and unlawful in themſelves; whereas they mean to impugne only the abuſes of them, *viz.* the praying to *Saints*, the opinion of

meriting

meriting by keeping of their *Holy days*, &c. So of *Episcopacy*, the point I treat of now, you will see most of them inveigh against Prelates; and here again you will be affected according to the pre-occupation of your mind. But observe what *Beza* saith of himself, that he *impugneth only the Romish Hierarchy*, but *never intendeth to touch or impugne the Ecclesiastical Polity of the Church of* England; and take it as if said by all others: or if you find any thing by them written, that may be thought to thwart our Church-Government, which you will never, or very seldom find, be sure it is either upon mis-information, or only out of some particular *Caprice*, in both which they deserve to be very much blamed, as indeed they are by all other moderate understanding men amongst them. But to proceed in the hearing of the Witnesses, who depose for *Geneva* in behalf of our Prelates; *Jacobus Lectius* may very well be produced here. It is true that he was no *Divine*, but he was a *Magistrate* of the City, a grave *Senator*, a *Doctor* of the *Laws*, and *Publick Reader* in the *University*. If you please you may look upon him as a *Lay-Elder*. However a *Geneva* man he is, and writing at *Geneva* a Book dedicated to the *Syndicks* and *Senate*, after he hath spoken of the abuses of Popish Prelacy; *but*, saith he, *we maintaine that those are true and lawful Bishops, whom Saint* Paul *describes in his Epistles to Timothy and Titus; and we do not deny but that there were such formerly in that great Kingdom of* Great Britain, *and that at this very day there are such Bishops there, and that such are chosen there from time to time.* Behold a Senator of *Geneva* that acknowledges the Bishops of *England* for *true* and *lawful* Bishops, *Scripture Bishops*, such as are described by Saint *Paul* in his *Epistles* to *Timothy* and *Titus*; so far is he from *Unbishoping Timothy* himself, as * one of the same profession with him would have done lately. And it must not be objected that it is but *Jacobus Lectius* his private judgement. For do but hear what he saith further himselfe, in the same Book, *Neither was there any of our Divines, I think, who ever denied it to be a most ancient custome in the Church from the very times of the Apostles, (to wit, that one should have the chief care of the Church, sitting, as it were, at*

Jacobus Lectius *acknowledgeth the Bishops of England to be Scripture Bishops.*

Nota 2. adverf. Codic. Fabrianum.

Asserimus pro veris legitimisq; Episcopis habendos illos demum quos *Paulus* in Epistolis ad *Tim.* & *Tit.* depingit. Cujusmodi olim in magno illo regno Britanniarum extitisse, atque etiamnum superesse subindeque eligi Episcopos non dissitemur.

* Mr. *Prynne.*

Nec vero negavit Theologor. nostrorum quisquam, puto, antiquissimum istum & à temporibus usque Apostolicis in Ecclesia fuisse morem (nempe ut esset unus aliquis qui præcipua Ecclesiæ cura fungeretur, & quasi clavum teneat sacræ navis) & de finibus προςασίας regundis ex divini verbi norma sic egerunt, ut Orthodoxorum Episcoporum ordinem aspernari, ἀπανοίας instar esse professi sint publicis Scriptis: quos etiam honore omni & studio coluere; in his *Calvinus, Bucerus, Beza, Sadeel,* aliique. *Ibid. l. 2, affirm.* 11. *p.* 214.

the Helm of the sacred Ship.) And they did so treat of the limitation of that preeminence according to the word of God, that they have professed by their publick writings, that it was mad-like to think meanly of the Order of Orthodox Bishops, to whom therefore our men, and amongst them Calvin, Bucer, Beza, Sadeel, *and others, have deferred all manner of honour and affection.* Three witnesses are sufficient to prove any thing, but we have yet more to produce, and those very eminent, of these later times, to shew that *Geneva* hath changed neither her mind nor her language in behalf of the Protestant *Prelacy* of *Great Britain.* I mentioned at the beginning of this *Section,* an Epistle of *Fridericus Spanhemius* Preacher and Divinity Reader at *Geneva,* inscribed to Doctor *Usher,* the late Lord *Primate* of *Ireland* to the Earl of *Pembroke* that now is, to the Earl of *Angus,* Son of the Marquess of *Douglas,* and to the Earle of *Louderdale,* at present His Majesties *Secretary* of State for the Kingdom of *Scotland. Spanhemius* gives Doctor *Usher* the titles of *Most Reverend,* and *Right honourable Prelate, Arch-Bishop of Armagh,* and *Primate of all Ireland.* He puts my Lord Arch-Bishop his *Grace* before all those Noble and great men, according to the place our Kings have been pleased to give to those chief Fathers of the Church. He sayes, *It is God who hath preferred him to that sacred Office which he enjoyeth:* he speaks of *the great affection the* Genevans *bear to all the British Churches, the great Prelates whereof they reverence and love.* He adds, *that they alwayes pray to God for the prosperity of these Kingdoms, and of all them that sit at the Helm, as well in the Church as in the Commonwealth, that God may ever have his due Glory, the King his Right, the Prelates of our Churches their Authority, &c.* This was written in the year 1638.

Fridericus Spanhemius for the Bishops of the Church of England.

Reverendissimo, Amplissimoque Præsuli, Jacobo Usserio Archiepiscopo Armachano, totius Hiberniæ Primati.

Sacrum sanè munus illud, ad quod Te Divina bonitas evexit. *Spanhem in Epist. dedicat.* 3. *Pat. Dubior. Evang.* Prolixi nostri erga Ecclesias omnes Britannicas affectus, quarum Præsules Amplissimos, &c. Suspicimus & amplexamur, & pro Regnorum vestrorum, & omnium qui in iis sive in Ecclesia, sive in Republica ad clavum sedent, incolumitate, prosperitateque divinam bonitatem precibus assiduis fatigamus, &c. quo Deo sua semper apud vos constet Gloria, Serenissimo Regi vestro suum jus, Ecclesiarum vestrarum Præsulibus sua Authoritas. *Ibidem.*

1638. in the month of *October*, and publickly Printed at *Geneva*. And this one teſtimony alone would be evidence enough to convince the world that the Reformed Church of *Geneva* is no enemy to the Biſhops of the Church of *England*.

Dr. John Diodati *blameth them that riſe up againſt the Paſtors of the Church.*

44. But yet I muſt add one more of another eminent Divine of that Church, where he was likewiſe both *Preacher* and *Divinity Reader*, and Collegue to *Spanhemius* before *Spanhemius* went into *Holland*; I mean that *pious* and *learned* man, the famous *John Diodati*. He was known indeed for a great lover of our Church; but that muſt not be objected to annul or diminiſh the weight of his teſtimony. For in that very objection, there is as much as I intend & need to prove, to wit, that the Miniſters of *Geneva* are no enemies to our Biſhops. The teſtimony that I mean to produce, is to be found in that excellent Letter by him Penn'd in anſwer to that of the Aſſembly of Divines at *Weſtminſter*, which Letter, it is reported, that the late King of ever bleſſed memory, approved ſo well of, that he commanded it to be tranſlated out of *Latine* into *Engliſh* and printed. A *Latine Copy* of the ſame hath been given me by the worthy Son of that great man Dr. *Diodati*, a learned and skilful *Phyſician* in the City of *London*, and who, though an *Elder* of the *Italian Church*, hath ſucceeded to the love his Father bore to our Church. In the ſaid Letter, after he hath ſpoken of the miſeries of the *Bohemian* Churches, of them of *Germany*, of them of other Countries, and of the then bleeding wounds of the *Iriſh* Proteſtants; you will find theſe words, *Hoc unum nempe ad cumulum tantarum calamitatum deerat, ut florentiſſima Anglia ocellus ille Eccleſiarum, peculium Chriſti ſingulare, per fugium afflictorum, imbellium armamentarium, inopum promptuarium, ſpes melioris vexillum, tam inopinato caſu, nullo hoſte, vel ab exteris impreſſione ſuis ipſius manibus conficeretur, & pedibus protereretur; Et illa ſplendida Domini caula non à feris diſcerperentur, neque à prædonibus diriperentur, ſed ipſis ovibus invicem aſperatis & efferatis devaſtarentur, exemplo planè diro & inter Eccleſias Reformatas inaudito, nempè Dei timore, & fide compari manſuefactæ, & hoſtium communium metu conſtrictæ, charitatem mutuam ſanctè, & coluerant, & exercuerant, & inter ſe quietæ & concordes à luporum rabie ſeſe morum ſimplicitate,* *Johan. Diodat. in Epiſt. ad Theol. Weſtmonaſt.*

vita innocentia, religionis ſanctimonia, & fidei robore tuebantur. Horrore toti concutimur ad verſam hanc pulcherrimam Eccleſiæ inter vos faciem dum concurſus bellicos & ferales populi cum Rege ſuo, fratrum cum fratribus, Parentum cum filiis, ovium cum aliis ovibus, imò & cum paſtoribus audimus referri. "This one "thing it ſeems was wanting to make up the meaſure of ſuch "great Calamities, that the moſt flouriſhing Kingdom of "*England*, that fair eye of the Reformed Churches, which "was as the proper inheritance of Chriſt, the Refuge of the "Afflicted, the Armory of the Weak, the Store-houſe of "the Needy, and as a Standard of better hopes, ſhould be "deſtroyed and trodden under by ſo unexpected a misfor-"tune, and that without any enemy or violence from ſtran-"gers, but with its own hands; and that thoſe beautiful "ſheep-folds of the Lord ſhould be not torne and plundered "by the wild Beaſts and Thieves, but quite deſtroyed by the "Sheep themſelves now grown cruel and ſavage, being a "moſt damnable and unheard-of example in the Reformed "Churches; which being made gentle by the fear of God, "and the ſame Faith, and keeping together for fear of their "common enemies, had inviolably preſerved and exerciſed "a mutual love towards one another; and being quiet and at "peace within, did defend themſelves from the rage "of Wolves by the ſimplicity of their manners, the inno-"cency of their Life, holineſs of their Religion, and ſtrength "of their Faith. But now we are aſtoniſhed at this change of "the moſt *beauteous Face* of your Church, when we hear the "reports of the war-like and mortal encounters of Subjects "with their King, of Brethren with their Brethren, of Fa-"thers with their Children, of Sheep with other Sheep, "nay, of Sheep with their *Paſtors*. We ſee here this great and pious man aſtoniſhed to ſee the ſudden change of the beauteous face of our Church, whereof one of the faireſt lineaments is doubtleſs the *Subordination* of her Clergy; and he found it *horrible* when it was related that the *Sheep* did *rebel* againſt their *Paſtors*, by which *Paſtors* he meaned the Right Reverend Biſhops, for they were they againſt whom there was then a horrible Rebellion in this Church, as is known to all.

I have

45. I have one thing further to adde of the Church of *Geneva*, to shew that notwithstanding she differs in *Government* from the Church of *England*, yet she is no enemy to our *Episcopacy*, and that she did not approve of the *Presbyterian* Parliament and Assembly of Divines sitting at *Westminster*, their ejecting the *Bishops* out of the Church, and their abolishing the 39. *Articles*, and framing another *Confession of Faith* to be obtruded upon this Church. And I make it appear thus: It is known to the Learned, that there was made long since a Collection of the several Confessions of Faith, received in all the Reformed Churches of *Europe*, under the title of *Corpus & Syntagma Confessionũ Fidei quæ in diversis Regnis & Nationibus Ecclesiarum nomine fuerunt authenticè editæ: in celeberrimis conventibus exhibitæ, publicaque authoritate comprobatæ.* This Book being grown scarce, was Reprinted at *Geneva*, *Anno* 1654. In the first *Edition* were inserted the 39. *Articles* of the Church of *England*, as having *publick Authority*. In this later *Edition*, there were some factious men, who moved upon the *Presbyterian* account to have the 39. *Articles* left out, and the *new Confession* of *Westminster* put in stead thereof; which if it had been effected, I confess the *Presbyterians* might truly say that *Geneva* had declared for them against the *Church of England*. But the motion having been wholly rejected, and the 39. *Articles* (whereof the thirty sixth contains our *Hierarchical Subordination*) Reprinted in their same place as formerly, together with Bishop *Jewels* Apology for the Church of *England*, without so much as mentioning the *new* Confession of Faith of the *Assemblers* at *Westminster*; I maintain that *Geneva* hath by this very act sufficiently declared to the World, that she disowned the *Presbyterians* both as to their opinions against *Episcopacy*, and their pretended *Parliamentary* or *Synodical* Authority; For had they been of the same mind with them about Church-Government, as the Presbyterians thought it necessary to abolish that ancient Confession of our first Reformers, so the *Genevans* would have expunged it out of their Book. And if they had been of opinion that the *two Houses* of Parliament, and the *Divines* assembled at *Westminster* had had sufficient authority to make a new Confession

Geneva did acknowledge that the late Rebels had neither Parliamentary nor Synodical Authority.

feſſion of Faith in the name of the Church of *England*, they were obliged to inſert that of the Presbyterians, into that general Collection by the very Title thereof, in which it is ſaid, *That there are contained the Confeſſions which have been authentically publiſhed in the name of the Reformed Churches, and approved by publick Authority.* Now what can be objected againſt this Declaration of the Church of *Geneva's* approving the Church of *England*, and her diſlike of the diſturbers thereof, I proteſt I ſee not, unleſs it were theſe two things, 1. That they Reprinted the Collection of Confeſsions as it was in the firſt Edition: But it is otherwiſe; For they have added to it the Confeſſion of *Cyrillus* Patriarch of *Conſtantinople*; as likewiſe that of the Reformed Churches of *Poland* and *Lithuania*, made by the general Aſſembly of *Thoren*, *Anno* 1645. and ſome others. 2. That it was out of *policy*, to which there needs no other anſwer but only this, that the ſaid Collection of Confeſſions was ſet forth *Anno* 1654. in a time when the Uſurpers of the Kings Authority were thought to be in a condition to ſay, *We ſhall not be moved, we ſhall ſee no ſorrow*; and likewiſe the *wounds* of the Church of *England*, in the apprehenſion of moſt men (and it may be of the *Genevans* themſelves) paſt all hopes of *Cure*. And yet in that very juncture, *Geneva* did us that right; which is a thing very worthy obſervation, to convince the *Presbyterians* of their miſtake, when they take it for granted, that they had the Approbation of the Reformed Churches abroad, and ſpecially of that of *Geneva*, in their doings here amongſt us.

The name of Jeſus abridged thus I H S, *and thus inſerted in the Picture of the Sun, uſed by the Church of* Geneva *for her Seal.*

46. Before I leave the Church of *Geneva*, I muſt make one obſervation more. It was and is yet the cuſtom to have the holy name of *Jeſus*, according as it is abridged by the Grecians in three Letters *I H S*, embrodered upon the Velvet cloath which uſes to cover the Pulpit in our Churches. This innocent and harmleſs cuſtom hath been railed againſt by ſome, as being ſuperſtitious and Jeſuitical, becauſe, forſooth, the Jeſuites uſe the ſame. I do not intend to put my ſelfe to the trouble of proving that there is in that neither Superſtition nor Jeſuitiſme; for it cannot be thought ſo, but only by weak

weak and ſilly men, to ſay no worſe of them. I mean only to inform them who are of that mind, that this very name of *Jeſus* ſo abridged, is the *Seal* of the Reformed Church of *Geneva*. That City, as I obſerved before, is very ancient: In the time of Paganiſm it was conſecrated to *Apollo*, and therefore had the Picture of the *Sun* (by which *Apollo* was repreſented) in great veneration. But ſince ſhe was enlightned by the *Sun of Righteouſneſs*, and converted to the Faith of Chriſt, the name of *Jeſus* was by them inſerted into the picture of the *Sun*. And ever ſince Refotmation they have uſed it for the Badge of their Church, with this inſcription about it, *Jeſus Sol & ſcutum meum*, and under it, *Eccleſia Genevenſis ſigillum*; as may be ſeen in all the Atteſtations of the Miniſters of *Geneva*; or if you pleaſe, you may ſee the ſame handſomely cut in the great *Atlas* of *Mercator*, in the deſcription of the Town and *Signory* of *Geneva*. So that if we are *Jeſuites* for uſing thus the name of our Redeemer, the *Genevans* are of the ſame *Society* with us.

Non fruſtra Sacratiſſimum Servatoris noſtri nomen JESU, paganiſmo profligato, & gentilitatis tenebris pulſis, ſoli illi inſertum, qui Reipubl. hujus verus, benificus & ſalutaris Sol ſuo tempore eſſe debebat. *Genev. Reſtitut.* p. 29.

47. But it is a long time ſince I have obſerved that it is the *fate* of the Church of *England* to be branded with the name of *Superſtitious*, and blamed by ignorant men for thoſe very things for which other Reformed Churches are praiſed, or at leaſt, not blamed; as this uſing of the name of *Jeſus* for one; the ſetting up of *Croſſes* upon Churches; the reading the Office for the *Communion* not in the *Pulpit*, but at the Communion *Table*, according as it is enjoyned and uſed in *Holland*, and in moſt other Countries; and the like. See the Quotation in the Margin for what I ſay of the cuſtom of the Reformed Churches of *Holland*, to read the Office for the Communion at the Communion Table, after the Miniſter hath done his work in the Pulpit. For though this is not the proper place for this Obſervation (which ſhould have been made in the firſt Section;) yet I thought it better to inſert it here, then to omit it quite; wherefore I hope my

The Church of England blamed for uſing the ſame Ceremonies that other Reformed Churches uſe without any offence.

The Office for the Communion read at the Communion Table, in Holland, Helveria, &c.

La predication & priere ordinaire eſtans achevées en la *chaire*; le Formulaire de la cene & la priere ſervante a icelle ſera leüe a la *Table*. *l'Ordre Eccleſioſtique des Egl. Ref. du Pays bas tans de l'une que de l'autre langue. Artic.* 62.

Readers

Reader will give me leave to inform him further, that *Oecolampadius* tells us that the like is done at *Basil.* *Pro suggestu legimus omnia usque ad verba cœnæ, quæ ante altarium vel mensam recitantur; mox facta oratione & Convocatione sequitur Communio.* "We read all in the Pulpit (saith he) till we "come to the Office for the Communion, which is said be- "fore the Altar or Table: Then presently after the Prayer "and the summoning of the people, followeth the Commu- "nion. The like is done in most of the other Reformed Churches, and is condemned no where, no not by those that do not use it, if there be any more that do it not, then the Reformed Churches of *France*, where the whole Office for the Communion is read from the Pulpit, by reason of the great numbers of their Congregations, which are such, that the Minister would not be heard by the fourth part of the people from the Communion Table. By the way observe out of *Oecolampadius* his words now quoted, the proof of what I have said in my first Section, *pag.* 30. *n.* 31. that in the Reformed Churches of *Germany* they use to call the Communion Table by the name *Altar.*

Joan. Oecolampad. in Epist. ad Eras. Ritter. Eccles. Scaphus. quæ habetur inter Epist. viror. Doct. de re Eucharistica & Anabaptistica.

48. But I remember I promised *Calvin* would give satisfaction for the Word which *Smectymnuus* supposeth he hath spoken against the *Liturgy* of the Church of *England*, and which he conceives to be a great disparagement to it. The words are these, *In Anglicana Liturgia, qualem describitis, multas video fuisse tolerabiles ineptias*, for which *Smectymnuus* hugs and blesses himself so much; though he saith but little upon them, because he thinks they speak enough of themselves, so that it is sufficient to have but pointed at them. The business is thus; During the reign of Queen *Mary Anno* 1555. many English Protestants to avoid the persecutions that then were used in this Realm against all sorts of men of their Religion, fled to *Frankefort* in *Germany*. When they were there arrived, considering that their exile might be long, and that for want of the language of the Country, they could after the manner of the place, but with little satisfaction perform Church-duties, and that they were enough in number to make up a handsome Congregation; they

Sect. 2.

they all agreed in the deſign of aſſembling together, and having *Prayers* and *Sermons* in the Engliſh tongue. But they being of two different opinions about the Ceremonies and Liturgy to be uſed in their Congregation, ſome being of the mind to uſe the ſame that had been brought into the Church of *England* with the Reformation, and no other; and ſome being otherwiſe minded, as having a touch of *Presbyterianiſme* (I ſay a *touch* only, for certain it is that they were not enemies to all *ſet Forms*, as appears by their making one, and their uſing of the ſame) *Calvin* being then in very high eſteem with both parties, as indeed with moſt Proteſtants all *Europe* over, the rigid *Lutherans* only excepted; theſe *Presbyterianiſing* Brethren acquainted him with the debate they had with thoſe who thought it their duty to own their Mother Church, and not to be aſhamed of her in what part ſoever of the world they were diſperſed, when they might do it conveniently. And in their Letter to him chiefly deſcribed the Ceremonies and Liturgie of our Church, and that doubtleſs with ſuch colours and lineaments as they thought would prevail beſt with *Calvin* to diſapprove and decry both, and applaud them in their diſſenting. What doth *Calvin* ſay to them in his anſwer to their Letter? *Hoc vero me graviter excruciat, & valde abſurdum eſt, inter fratres ob eamdem fidem à patria exules ac profugos diſſidium oriri, & quidem hac de cauſa, quæ vel ſola debuerat in hac veſtra diſperſione, quaſi ſacrum vinculum, vos ſimul devinctos tenere.* "I am grievouſly vexed, and "it is very abſurd, that there ſhould ariſe any diſſention a- "mongſt brethren that are baniſhed and driven from their "Country for the ſame Faith; and that this diſſention ſhould "ariſe from that very cauſe, which alone, as a ſacred bond, "ſhould have held you bound up together in this your diſper- "ſion. *Nunc vero de precandi forma & Ceremoniis quaſi in otio & delitiis litem à quibuſdam moveri, idque obſtare quominus in unum Eccleſiæ corpus, iſthic coaleſcatis, nimis meo judicio intempeſtivum eſt.* "But now that ſome ſhould make a debate about "the form of Prayer and Ceremonies, as if you were at eaſe, "and had nothing to do but to take your pleaſures; and that "this debate ſhould hinder you from becoming one Congre-

Calv. Epiſt. l. p. 213. epist. 200.

"gation and one body in the place where you are, is a thing "to my apprehenſion, too much out of ſeaſon. And after he hath ſaid, *In rebus mediis, quales ſunt externi ritus, facilem ſe ac flexibilem præbere*; "That in things of a middle nature, "ſuch as are outward Ceremonies, he uſeth to ſhew himſelf "tractable and complying; coming to the main point concerning the Book of *Common Prayer*, (againſt which ſome oppoſed themſelves, and raiſed needleſs quarrels about it, as intolerable) though they had repreſented it to him, as we have reaſon to believe, with all poſſible diſadvantage, yet in his anſwer he doth not ſay that he found in it either *impiety* or *ſuperſtition*, or any thing that may not be borne withall: But only, *In Anglicana Liturgia*, ſaith he, *qualem deſcribitis, multas video fuiſſe tolerabiles ineptias*: "In the En- "gliſh Liturgy, as it is by you deſcribed, I ſee there were "many unfit things, but yet ſuch as may well be tolerated. *Ubi ſupra.* *This, Smectymnuus* ſaith, *he thinks is no great applauſe to the Liturgy*: and I think as much with him. But if he thinks, as his *Trope* doth intimate, that it is a great blemiſh put upon it, and that *Calvin* would have had theſe three Kingdoms imbrue themſelves in a bloody, civil, unnatural Warre, whatſoever were the event of it, as to the very life and ſubſtance of Religion and godlineſs, rather then to bear with thoſe *improperties* which he thought to be in the EngliſhLiturgy, according to the portraicture that was ſent him from the partial hand of an ill-intending Artificer, he is very much miſtaken, and I am not at all of his mind. And why ſhould I, ſince *Calvin* himſelf decides the Controverſie, and declares for me againſt *Smectymnuus*, when he addes the Epithete of *tolerabiles* to the word *ineptiæ*? But this is not yet all I have to ſay upon this Text. I muſt let neither *Calvin* nor *Smectymnuus* go away ſo; if I ſhould, ſome would think that they are yet greater Friends than indeed they are. Obſerve therefore, *Firſt*, that *Calvin* doth not ſay there are any *impieties*, *ſuperſtitions*, or *idolatries* in the Liturgy of the Church of *England*, but only *ineptiæ*, not *fooleries*, as the ſame * *Smectymnuus* is pleaſed to render it, but *things unfit*, and not ſo well becoming as others might ſeem to be; for ſuch is the proper ſignifi-

* *In the Vindication to the Anſwer. p. 14.* Ineptus nomen habere videtur, quod non ſit aptus. *Cicero l. 2. de Oratore.*

cation of the word *Ineptia*, both according to its derivation, and to its uſe in *Calvins* own writings; unleſs *Smectymnuus* will have *Calvin* call himſelfe a *fool*, and ſay that he *playes the fool*, when he calls himſelf *Ineptum*, and when he ſayes, *Se ineptire*, as he doth often; which would not beſeem very well *Calvins* gravity. Obſerve, *Secondly*, that *Calvin* doth not ſay that *there are*, *Eſſe*, but *Fuiſſe*, that *there were*, ſuch *unfit* and *improper things*; referring to what they had deſcribed to him out of the Engliſh Liturgy, which in all likelihood they then ſet forth out of the *Firſt* of King *Edward* the *Sixth*, according to the Tranſlation of *Alexander Aleſius* the *Scot*, there being then no other in Latine. I know that the *Hiſtory of the troubles of Frankeford* will here be objected againſt this conjecture of mine, and that it will be ſaid, that it is plain the Deſcription of the Liturgy therein related is of the Second Book of King *Edward*, and not of the Firſt. But I anſwer, *Firſt*, that the Author of the Hiſtory is not to be too much credited, not onely becauſe he is a *Party* in the buſineſs, and ſheweth paſſion all along; but alſo becauſe, as I ſhall obſerve it anon, he makes no * Conſcience of expunging the moſt material words of *Calvin*'s Anſwer. *Secondly*, I ſay, that in the very deſcription of the Liturgy, which this Author gives out for that which was ſent to *Calvin* by *Knox* and *Whittingham*, there are ſeveral things related, as they were in the *Firſt* Book, according to *Aleſius* his Tranſlation; for example, the *verſicles* in the ſingular number, *Lord open thou my Lips, and my mouth ſhall ſhew forth thy praiſe. O God be ready to be my help*, &c. *Thirdly*, it appears, by *Calvin*'s Letter to Doctor *Cox*, that *Knox* and *Whittingham* in their deſcription of our Ceremonies, ſent to *Calvin*, had mentioned ſome which were not uſed after the Second Book of King *Edward* was ſet out, as namely, *Lights*, whereof there is no mention at all made in the Deſcription related for that of *Knox* and *Whittingham* by the Author of the Hiſtory: So that both *Knox* and the Writer of his troubles are guilty of falſe reports; *Knox* againſt the Ceremonies of our Church, and the Hiſtoriographer in relation to the deſcription of *Knox*, though with an intent to diſſemble *Knox*'s fault; For he ſaith in another

Dabunt veniam lectores ſi offendiculis ire oviam volens, paulu'um *ineptiam. Calv. l. de Scandalis.*

* *Vide infra Obſerv.* 4.

Vide Calvin. Epiſt. l. p. 213. *Col.* 2.

Pag. 46. place, what he can to cover it, by making the World believe, that when *Calvin* ſpeaks as if he had been informed by *Knox*, that in the *Engliſh Book Lights were preſcribed*, there is a Figure in his words, whereas it is plain, that there is no likeneſs of any ſuch thing. Now if *Knox* and *Whittingham* did deſcribe the Firſt Book of King *Edward*, what's that to our preſent *Liturgy?* Nay what's that to it if he did deſcribe the Second? For, beſides the falſe deſcription, there is ſuch a difference betwixt them, if *Smectymnuus* be to be credited, *That the Act of Parliament by which that of the Fifth of King* Edward *was eſtabliſhed, doth not bind to the uſe of this.* I know that the difference is not ſuch, and that his inference is not good, but I ſpeak *ad hominem.* I know likewiſe that *Smectymnuus* holds the *alterations* made in the *Liturgy*, under the reign of Queen *Elizabeth*, ſpecially the taking out of the *Letany* this one Suffrage, *From the Biſhop of* Rome, *and all his deteſtable enormities, good Lord deliver us*, (which was in the Firſt and Second Book of King *Edward*) not for *Ineptia tolerabilis*, but for a great and intolerable treſpaſs; and I nothing doubt but that they all take it for granted, that if *Calvin* had ſeen ſuch a thing done in his time, he would have eſteemed of it no otherwiſe. It matters not much what had been *Calvin's* judgement about this particular: For, though he was a great and learned man, yet an Apoſtle he was not. But nevertheleſs I am glad that I may upon this occaſion clear the then *Rulers* of our Church, from having had an intention to gratifie the Church of *Rome* any further then in Chriſtian Charity and Prudence they were to do, when they took that Suffrage out of the *Letany*; to the end doubtleſs that ſuch as were yet addicted to Popery, and bore ſtill ſome reſpect to the See of *Rome*, ſhould not be thereby hindred from coming to Church, and from joyning with us in our Prayers to God. And all rational not prejudicate *Proteſtants*, I conceive, will think them ſufficiently vindicated from that imputation, when they are informed that the *Liturgy* uſed in the *French Reformed Churches* and at *Geneva*, was made as inoffenſive as poſſible for the ſame reaſons. In ſo much that *Monſieur Amyraut* propoſes it for an example of great wiſdom and moderation to be imitated by others.

In the Vindic. to the Anſw. p. 12.

others. *For, saith he, their Forms of Prayers are so far from meeting with any Controversie, that the Papists themselves make no difficulty to use them. And that which would hardly deserve belief, if it were not seen publickly, they have inserted them into those Books into which they have collected divers forms of Prayer for the people in the vulgar Language.* And I have observed already more then once, that *Calvin* is the Author of that Liturgy, wherein there are many Prayers which fit the Papists so well, that they use them without any scruple. So that the *Liturgy* of *Geneva*, and of the *French* Ref. Churches, and *Calvin* himself are whipped through the side of our Book of Common Prayer, when the taking the afore-mentioned Suffrage of the *Letany* out of it, is so much urged as an argument of a sinful complyance with the Church of *Rome*; and when *Smectymnuus* asketh, *what credit it is to our Church to have such a form of publick Worship, as Papists may without offence joyn with us.* Observe, *Thirdly*, that whatsoever were the *Ineptiæ* represented to *Calvin* by *Knox*, *Whittingham*, and their adherents, in the English *Liturgy*, he found them *tolerable*, as hath been said; so that it is no more then he would have said of the *Helvetian*, nay, of his own *Genevan* Churches, using *Wafers* at the Communion, in his time, as it is known they did. For his judgement being against the use of that kind of Bread for the Sacrament, he esteemed it *Ineptia*, a *foolery*, if *Smectymnuus* must be the Translator, or rather a *thing unfit*, to use the same; but withall a *tolerable* one: for though he did not approve of it, yet he never troubled nor divided the Church to remove away the use of *Wafers*, but always conformed to the publick order of the Church, because *In rebus mediis facilem se & flexibilem præbebat*, he shewed himself tractable and complying in things indifferent. And it is to be noted, that he did behave himself alike in other things, which he esteemed but tolerable in the *Genevan* Discipline: so far was he from judging it *perfect*, and from intending it should be

Atque hic commemorare libet ad exemplum, quanta sapientia, quantoque temperamento compositæ fuerint eæ precationum formulæ publicæ, quibus Ecclesiæ *Gallicanæ* & *Genevensis* utuntur. *Amyrald. de Seceſſ. ab Eccleſ. Rom. p.* 225.

Absunt enim usque adeò longè ab omni controversiarum tractatione, ut Pontificii ipsi eas usurpare non vereantur. Et quod vix credibile esset nisi publicè viseretur, eas inseruerunt in eos libros, in quos congesserunt varias precationum formulas, quæ vernaculâ linguâ populo traderentur. *Ibid.*

In the Vindication to the Answer, p 35.

Ex quo ad hanc Ecclesiam reversus, Disciplinæ forma si non perfecta, & qualis optanda foret, saltem *tolerabilis* viguit. *Calv. Epist. l. p.* 165.

be ſet up all the Chriſtian world over. Obſerve, *Fourthly*, that *Calvin* had not ſeen our *Liturgy*, and that he delivers his judgement about the things contained in it, but upon the information he had received from the enemies thereof: wherefore he doth not ſay (as it is falſly reported in the *Hiſtory of the troubles of Frankefort*) that he ſeeth in the Engliſh *Liturgy*, *ſimply* and *peremptorily*, many things *unfit* or *improper*, but in the *Engl. Liturgy, qualẽ deſcribitis, according to the deſcription you make of it*. Now what was that portraicture or deſcription which they were pleaſed to make of it, we may eaſily gueſs by them we have ſeen made of late years by ſome of *Knox* his own Country-men, the true off-ſpring of thoſe *Franco-fordian* Brethren, but that, as I obſerved, they are gone a great way beyond them. And truly if they repreſented the Engliſh *Liturgy* of thoſe times, as Mr. *Bayly* doth that of *Scotland*, and by the ſame means, that of *England*, *Calvin* muſt be thought very moderate, that he hath ſaid no more. So I conceive that by this time the enemies of our Book of Common Prayer ſee that *Calvin* ſaith but little, or rather nothing, againſt the ſame; and yet that little or nothing only upon miſ-information. And thus much *Calvin* would ſay to excuſe himſelf, if he were now alive, and proteſt withall that he never intended to paſs any publick cenſure upon the *Book*, which he had never ſeen, but only to anſwer to what was repreſented in a private Letter, and yet that he would never have done it neither if he had thought ſuch ill uſe would have been made of it, as the *Smectymnuans* and their fore-fathers have been pleaſed to do ſince his time. And if thoſe who would ſeem to yield much to *Calvins* Authority, would but have the ſame moderation as to thoſe things which are not altogether fitted to their guſt, which *Calvin* ſhewed about the uſe of *Wafers* at, and the rare receiving of, the Communion; nothing more would be demanded of them, till they were of a better judgment. For he conformed notwithſtanding his diſlike of both thoſe things, and I conceive it is not to be doubted, but he would have conformed likewiſe to ſuch Ceremonies of our Liturgy, as he judged *tolerable*, though he had eſteemed them not altogether ſo fit to be uſed. So let the *Smectymnuans* do,

Theſe words, qualem deſcribitis, are expunged out of Calvin's Letter in the Hiſtory of the troubles of Frankfort, by which it may be ſeen what credit ought to be given to that diſcourſe.

do, and we are agreed, and wil live altogether in *peace & unity*.

49. But if they think the word *Ineptiæ* to be ſuch a foul diſgrace to our Liturgy, becauſe *ſuppoſed*, not *proved* to be ſaid by *Calvin* of ſome things therein contained; I muſt ſhew them, that that very thing whereof they make almoſt all their Liturgy, is branded with the very ſame Epithet, not upon a hear-ſay, or a *qualem deſcribitis*, nor by a ſingle perſon, as *Calvin* was, but by a far greater Authority, and upon a certain knowledge of the matter. It is a cuſtom generally uſed in moſt, if not in all Pariſh Churches of this Kingdom, as well among *Presbyterians* as others, that the Clerk alone reads aloud every verſe one after another, of the *Pſalm* that is ſung before and after Sermon, and that all the people ſing it after him. The ſame was attempted and begun in ſome few of the Reformed Congregations of *France* before the year 1579. But a National Synod being met at *Figeac* in the ſame year, it was declared by the whole Aſſembly to be *fooliſh*, if *Ineptiæ* be *fooleries*. The words of the Canon run thus; *The Congregations which, when they ſing Pſalms in their meetings, cauſe the verſes to be ſaid aloud before they are ſung, ſhall be warned to give over ſuch their attempt*, Comme eſtant inepte, ſaith the French, *that is, as being unfit and improper; and a Cenſure ſhall be paſſed upon thoſe Congregations which uſe that cuſtom.* Now muſt therefore this cuſtom be laid aſide? And muſt all thoſe who are of the ſame judgement diſturb the peace both of Church and Kingdom, and make a War, unleſs they have their will, and be yielded to in this particular? No man, I hope, will be ſo much beſides himſelf, as to think ſo. For, what confuſions would there be in all the Churches of the World, if all ſuch things as ſeem to ſome to be but *Ineptiæ*, ſhould by them be required to be omitted, and wholly laid aſide by them that make another judgement of them? If ſo, the Miniſters of *France* muſt leave wearing their *Hats* in the *Pulpit* when they Preach; Thoſe of *Baſil* muſt wear no longer their *long Caps* (which are juſt of the figure of a Sugar-loaf) when they go in the ſtreets, but muſt wear *Hats* like other men; Thoſe of *Holland* muſt not baptiſe Children ſprinkling them *three times*, but only once;

The way of ſinging Pſalms, uſed by the Presbyterians judged Inept *by a National Synod of the Ref. Church of* France.

In

In *Heſſen* they muſt leave their way of ſinging by *courſe*, the Singers one verſe, and the Organs and People another; The Church of *Geneva* muſt take another Badge than that of the name of *I H S*, for her Seal and Arms; The Miniſters of *Charenton* muſt wear *Gowns* of another faſhion, that which they uſe now ſeeming to many, and to ſome of themſelves, very unfit for a *Pulpit*; And *Calvin* himſelfe, if he were alive, muſt leave his alſo, and his *Cap* beſides, to pleaſe his and their pretended friends here among us, and other perſons of better humour, and more compleaſant, to whom all thoſe things may ſeem *Ineptiæ*, unfit and little becoming. And if *Ineptiæ* in *Calvin's* Letter be *fooleries*, moſt men muſt be *fools* each to other in ſome things.

what opinion the Reformed and Papiſts abroad, have of the Liturgy of the Church of England.

50. *Calvin*, as appears by his *qualem deſcribitis*, and by his *audio iſthic recitari*, *&c.* in his Epiſtle to the Duke of *Somerſet*, never ſaw the *Liturgy* of the Church of *England*, and ſo ſpeaks of it, as I have ſhewed, but upon truſt and miſ-information: ſo that little regard is to be had to whatſoever he may ſay for, or againſt the ſame. And indeed 'tis great pity the Book is ſo little known abroad; for the more it is known, the better it is liked. The late Edition I made of it in *French* by His Majeſties expreſs command, having made it ſomething more common then formerly, it was generally ſo well received, that a new Edition of it was ſoon after undertaken at the charges of the Book-ſellers of the Reformed Church of *Paris*. But the *Papiſts* having notice given them thereof, they ſtopped the work, ſeiſed upon the whole Impreſſion, as much as was done of it, and fined the Book-ſeller. By which it is plain who are the Friends or Foes of our Book of *Common Prayer* beyond the Seas. For let fooliſh or malicious cunning people ſay what they pleaſe of the pretended compliance of our Church with the Church of *Rome*, there is no Reformed Church in the World, which the *Pope*, and with him all the wiſe *Popiſh Politicians*, fear and hate ſo much as the Reformed Church of *England*, becauſe (amongſt other advantages) of her *Government* by *Biſhops*, and the form of her *Liturgy*. For, as for the laſt, whereof I am to ſpeak more ſpecially in this place, what reaſon can there be imagined, why the Magiſtrate of *Paris* ſhould rather ſtop the printing,

and

and prohibit the publiſhing of the *Engliſh Liturgy*, then of that of *Geneva*, (which is daily printed and ſold there publickly, as well as in other parts of *France*,) but that they are afraid that it would be better liked by moſt Chriſtians that have either judgement, learning, or true piety, and are void of ſuperſtition, peeviſhneſs, extravagant zeal, and prophaneneſs, be they of what *perſwaſion* ſoever? They are poſſibly afraid, leſt thoſe of the Reformed Religion ſhould like it ſo well, that they would be deſirous to uſe it publickly in their Churches; and that if ſuch a thing ſhould happen, the number of *Proteſtants* would ſhortly encreaſe. But whatever be the reaſon of it, our *Liturgy* hath no other enemies abroad, where it is well known, but only *Papiſts*. And as for *Proteſtants*, as many as have ſeen it, do either value it very much, or at leaſt eſteem it ſuch, that they would be willing to embrace the uſe thereof, where it is eſtabliſhed, judging it a madneſs both in the Miniſters and in the people to refuſe to follow the order of Prayer therein preſcribed. The Reader may remember what judgement that moſt Illuſtrious and accompliſhed perſon the noble Princeſs of *Turenne* makes of it, in that Letter of her Highneſs, which I have inſerted in the aforegoing Pages; where ſhe calls it *an excellent Book*, and ſayes, *That every body is deſirous to have it*, and that *ſhe uſeth it for a help to her private devotions*, there being no Congregation in *France* wherein it is uſed publickly. Wherefore I will inſiſt no longer upon it in this place, referring the Reader to the Letter it ſelfe. But I muſt produce that of another eminent Perſon of the ſame Sex, and of ſuch worth, as well for ſound judgement and true godlineſs, as for all other excellent endowments becoming her Sex and Quality, that whereſoever ſhe is known, her *Vote* in any thing ſhe ſpeaks of, will alwayes be of the ſame weight with them of the greateſt and moſt admired men. This excellent perſon is the *Dutcheſs* of *la Force*, the *Princeſs* of *Turennes* own Mother, who in a Letter to her Daughter, whom I would call *Incomparable*, if ſhe had not ſuch a Mother, writes thus, after ſhe had ſeen and peruſed carefully our Book of *Common Prayer*; *Je lis la Liturgie Angloiſe avec grand plaiſir & beaucoup d'edifica-*

V. de Sect. 1. p 78.

cation; *Et je donnerois de mon ſang pour la faire recevoir en Guienne, m'aſſurant qu'elle y donneroit grande inſtruction. Les temps ſont en la main de Dieu, pour nous donner en ceux qu'il a Ordonnes, l'abondance de ſa grace & de ſa ſainte connoiſſance.* That is, "I read the Engliſh Liturgy with great ſatisfaction and "much edification; and I would give of my hearts "Blood, to have it received in *Aquitain*, being ſure that it "would give great inſtruction to the people of this Country. "The times and ſeaſons are in the hand of God, for him to "give us, in thoſe which he hath appointed, the abundance of "his grace & holy knowledge. *Aquitain* is the Country where the *Dutchy* of *la Force* is ſeated, from whence ſhe writ, where moſt of the common people are of the Reformed Religion. So her *Grace* conceives, and that with great reaſon, that the *Liturgy* of the Church of *England* being ſo full of inſtruction for the meaneſt capacities, would prove very uſeful amongſt them, and ſo it would undoubtedly. We have ſeen heretofore that Reverend *Monſieur Chabret* writing from *Geneva*, and ſpeaking not onely as from himſelf, but reporting the opinion that Church hath of the Book of *Common Prayer* of the Church of *England* ſaith, "(a) *That they ſee nothing in it reſembling either Idolatry or Superſtition.* And Reverend *Monſieur de l'Angle*, (b) *That his heart did leap for joy when he was told our Liturgy and ancient Diſcipline ſhould be reſtored.* And the famous *Monſieur Bochart* of *Caën*, (c) *That there never were any of the Reformed men of* France, *after they attained the underſtanding of the Engliſh Tongue, but did aſſiſt willingly at Gods ſervice, in our Churches, and received the holy Communion of the Epiſcopal Miniſters or the Biſhops themſelves*, they being not ſo ſuperſtitiouſly timorous, as to be afraid of a *Surplice*, or of *Lawn* ſleeves. And thoſe other worthy Miniſters of *Paris*, *Roan*, *Caën*, *Bordeaux*, ſaying, *Monſieur Gaches* (d) *That he read our Liturgy a long time ſince, and that he was wonderfully edified with it, and that he was often preſent at it in the Kings and the Lord Embaſſadors Chappel, when it was ſaid there. Monſieur de l'Angle* the Son, (e) *That he approved very well that it ſhould be uſed in the French Congregation of the Savoy, to ſhew that the French Reformed Churches are deſirous to keep Communion with the*

(a) *Vide ſupra* p. 8.

(b) *Vid.* p. 143.

(c) *Vid.* p. 64.

(d) *Vid.* p. 66.

(e) *Vid.* p. 91.

the Church of England. And *Monſieur du Boſc*, (f) *That he likes as well a Miniſter performing Divine Service after the way of the Church of* England, *as after the way of the French Reformed Churches.* And *Monſieur Gayon*, (g) *That there is not one Miniſter in all the Province of* Aquitaine *that thinketh the Conſcience wounded by uſing the Engliſh Liturgy, and that thoſe are in a Dream and dote that have ſuch an opinion.* We have ſeen likewiſe *Spanhemius* the then *Geneva* Profeſſor in his Epiſtle to the Right Honourable the Earl of *Lauderdale*, (h) highly extolling and admiring *the publick Worſhip of God and publick Piety of the Church of* England, *whereof the like is not eaſily to be found elſewhere.* But to theſe I muſt adde ſome others, and thoſe men of great note and worth, as well as thoſe aforequoted. When I had made the new Edition of our *Liturgy* in *French*, I ſent ſeveral Copies of it to them, with whom I was acquainted in *France* during my exile, and with it likewiſe ſome Copies of a *Sermon* which I delivered before the *French Congregation* of the *Savoy* (the firſt time the Engliſh Liturgy was there uſed) and afterwards ſet forth in Print to inſtruct them about the *forms* of *Prayers* and *Ceremonies* preſcribed therein. Amougſt them, (for it would be too tedious to produce them all) were the moſt learned and famous *Monſieur Daillé*, and his Son (who is alſo his Collegue in the Reformed Church of *Paris*, *Et ſoboles tanto non inficianda parenti.*) *Monſieur Gaches*, *Monſieur de l'Angle*, *Monſieur Bochart* of *Caen*, *Monſieur Buchart* of *Alançon* (who is famous for his great knowledge in Antiquity, and his learned Writings againſt the *abuſe* of *Relicks*, the *Invocation of the departed Saints*, the pretended *Sacrifice of the Maſs*, and other Errors and Superſtitions of the Church of *Rome*.) *Monſieur Vauquelin*, one of the Miniſters of *Deep*, a learned man, & one whom the enemies of the Church of *England* courted much during the late troubles, *Monſieur du Boſc*, *Monſieur de la Freſnaye*, one of the Miniſters of the Reformed Church of St. *Lo* in *Normandy*, known for a very wiſe judicious man, *Monſienr Morin* another Miniſter of *Normandy*, moſt learned in all the Oriental Tongues. All theſe have written Letters to me in approbation of the Book of Common Prayer, and the De-

(f) *Vid. p.* 90.

(g) *Vid. p* 88.

(h) *Vid. p. 66.*

fence I made thereof in my *Sermon*. I refer the Reader to the Engliſh tranſlation of the ſaid Sermon, where he ſhall finde the Extracts of the Letters of the two *Daillés*, the Father and the Son, of *Monſieur de l'Angle*, of *Monſieur Gaches*, of *Monſieur Bochart* of *Caen*, and of ſome others: only of *Monſieur Daillé* the Son, this I think proper to be ſaid here, that in a Letter to me written *May* 16. *Anno* 1661. before he had peruſed our Liturgy all over, he hath theſe words; *Je ſuppoſe qu'il n'y a rien dans la Liturgie Angloiſe qui choque les fondements de la verité; Je dis que je le ſuppoſe, par ce que je n'ai jamais leû ce livre tout entier pour en pouvoir parler affirmativement. Ainſi je ne ſuis nullement de l'avis de ceux qui en ont fait une pomme de diſcorde & qui ont fait la guerre pour s'empeſcher de le recevoir; au contraire je tiens que l'Uniformité a cet eſgard la entre les Egliſes d'un meſme Royaume, peut contribuer a une plus grande edification; Et ſi vos Presbyteriens ne ſont pas dans un ſentiment auſſi moderé que celui là, vous aves raiſon de dire qu'ils ne nous reſemblent pas.* "I ſuppoſe that in the Liturgy of the "Church of *England*, there is nothing found againſt the "grounds of Truth. I ſay, I ſuppoſe it, becauſe I never read "the whole Book all over, to be able to ſpeak of it affirma- "tively. So I am not at all of their mind who have made it "an Apple of diſſention, and who have made a War to keep "themſelves from ſubmitting to it. On the contrary, I hold "that Uniformity in this particular, in the Congregations "of the ſame Kingdom, may contribute to a greater edifi- "cation; and if your Presbyterians be not of the ſame mo- "derate judgement, you have good reaſon to ſay, they do "not reſemble us. This he ſaid before he was well acquain- ted with the whole Book, but after he had conſidered all the Contents thereof, *Je n'y trouve point de venim*: ſaith he, in an- other Letter, *Je n'y voi rien de mauvois ni de dangereux dans leur uſage; mais au contraire je tiens qu'elles peuvent aider a l'edificati- on des Egliſes ches qui elles ſont paſſées en couſtume.* That is to ſay, "I ſee no venom therein, I ſee nothing ill or dangerous "in the uſe of them; but rather on the contrary, I hold that "they may help forward the edification of thoſe Churches, "where they are by cuſtom eſtabliſhed. *Monſieur Bochart* of

of *Alançon* hath theſe words, *J'ai leu voſtre Sermon avec grande ſatisfaction & approbation. Je ſuis de voſtre avis, que ceux qui renoncent a voſtre communion pour vos ceremonies, ſont des Schiſmatiques; Je trouve voſtre Liturgie tres belle & tres bien faite* I have "read your Sermon with great ſatisfaction and approbation. I "am of your mind, that thoſe who refuſe to communicate "with you, becauſe of your Ceremonies, are *Schiſmaticks*. "I find your Liturgy very good and very well ordered. *Monſieur Morin* writes thus, *J'ai eſté ravi de voir que les ceremonies de voſtre Egliſe ne ſont pas contraires aux maximes des noſtres; Et ſi vous aves touché les principales, comme je me le perſuade fortement, ce ſeroit eſtre ſcrupuleux au dernier point que de s'en ſcandaliſer.* "I was raviſhed to ſee that the Ceremonies "of your Church are not contrary to the principles of ours; "and if you have touched the chiefeſt, as I am ſtrongly per- "ſwaded you have; it would be an extreme peeviſhneſs to "be ſcandalized at them. This he ſaith of the *Surplice*, *Sign* of the *Croſs* in Baptiſme, *kneeling* at the Communion, and of all the Contents of the Book of *Common Prayer*, which I ſet forth and defend in that Sermon to which his words relate. Theſe are the words of *Monſieur Vanqueline's* Letter, *Je ſouhaiterois quant a moy, puiſque la Religion demeure en ſon entier, & que la Liturgie telle que je l'ai veüe dans cet exemplaire qu'il vous a plû de m'envoyer, eſt elongnée de toute Idolatrie & qu'elle ne contient aucune ſuperſtition formelle, Meſſieurs les Presbyteriens ne ſe monſtraſſent pas ſi animes, mais moderaſſent cette grande chaleur, &c.* "As for me, ſince ſo it is, that Religion re- "maineth in its integrity; and the Book of Common- "Prayer, as I have ſeen in that Copy which you were plea- "ſed to ſend me, is very far from any Idolatry, and that there "is not in it any formall Superſtition, I could wiſh that the "Presbyterians would not ſhew ſo much animoſity, but "would moderate that great heat. *Monſieur de la Freſnaye* expreſſes himſelf in a word, ſaying, *Le Surplis ne cauſera jamais de Schiſme entre nous*; "The Surplice ſhall never cauſe "any Schiſme between you and us; meaning by the *Surplice*, the publick Worſhip and Ceremonies of the Church of *England*. *Monſieur Martel* Maſter of the Chaire in the Univer-

ſity

ſity of *Montalban*, in that Letter which I quoted in the firſt Section, delivers his judgement thus of our Book of Common Prayer, *Legi Liturgiam quæ Anglicanæ Eccleſiæ fuerat in uſu communi; quædam ibi putem concorditer eſſe corrigenda; plura ſunt quæ maximè laudem.* "I have red the Liturgy which was "commonly uſed in the Church of *England*, wherein I would "think ſome amendments ſhould be made peaceably, and "by common conſent; but the moſt part of it I commend ve-"ry much. *Monſieur Dreluncourt* in a Paper directed to Doctor *Brevint*, wherein he hath ſome Obſervations upon the Liturgy of the Church of *England*, ſaith, *Qu'eſtant Reformée, ce ſera avec la benediction du ciel un clair flambeau qui non ſeulement eſclairera nos trois Royaumes, mais qui reſpandra ſa lumiere celeſte par toute la Chreſtimé.* "That being amended, it will "be by Gods bleſſing, a bright light, which will enlighten "with its heavenly beams, not only our three Kingdoms, "but all the Chriſtian World. And though he points at ſome things in the ſaid Paper, which he only propounds and offers to be conſidered, whether it will be thought fit by the Divines appointed by his Majeſty, that they ſhould be amended; yet after ſome Papers paſt between him and me, wherein I gave him an account of moſt of thoſe paſſages that he had obſerved, he ſeems ſatisfied in all, one only excepted, in the form of *Baptiſme*, about the Queſtions made, not to the *Infants*, as he ſuppoſed, but to the *God-fathers*. And I doubt not but that he would have been ſatisfied therein as well as in the reſt, had I repreſented to him what I might have ſaid as to that particular; but the truth is, that I forgot it, and ſince I had other things to do. His firſt Papers, and thoſe ſince paſſed betwixt us, would be too long to be inſerted here. But in ſhort, thoſe things wherein he conceived ſome amendments might be made not out of any neceſſity, but for the ſatisfaction of weak Conſciences, were only about the reading of ſome of the *Apochrypha*, not of all; about ſome of the *Holy dayes* obſerved in our Church, not of all neither; and yet he ſaith withal, *Tout ce qui ſe dit ces jours la ſelon voſtre Liturgie eſt fort devot & fort Chreſtien.* "That all "that which is ſaid upon thoſe daves according to our Book

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"of Common Prayer, is very devout and Christian-like. He would have had likewise some amendment in the form of *Marriage*, but he doth not say what; yet saith noth ng against the *Ring*: So about *Confirmation*. But in all these particulars, and some few others, his Letters to me, wherein he replies nothing to what I had said for his satisfaction, shew that he was satisfied. And it is very observable that he hath not one word against the *Surplice*, the *Cross* in Baptisme, *kneeling* at the Communion, or other things which are most disliked by some among us. Nay, about the Office for the Communion and celebration thereof, he hath expressions which shew that he is very much taken with it. *En la celebration de la cene du Seigneur, je trouve quantité d'excellentes choses, & qui sont de grande edification, & particulierement les paroles que le Pasteur prononce en distribuant le pain & le vin, me semblent fort significatives & fort touchantes. Je trouve aussi fort grave la maniere de reciter les commandements de Dieu, comme cela se fait d'abord.* "In the celebration of the Lords Supper, I finde "many excellent things, and of great edification; and speci- "ally the words which the Pastor pronounceth in the deli- "vering of the Bread and Wine, seem to me very significant "and moving. I find likewise much gravity in the manner of "rehearsing the *Ten Commandments* at the beginning. So about the *Burial of the Dead*, he sayes, that he is very much satisfied and edified therewith, *J'en suis tres satisfait & tres edifié*; and he bewailes the sad condition of the Reformed Churches of *France*, which are not afforded the liberty to bury their dead with like decency, so becoming Christians that live and die in hope of a glorious Resurrection. Of the *Letany* he hath this, which I forgot to put in its right place. *Je sai que graces a Dieu, vos Litanies n'ont rien de commun avec celles de Rome, & au contraire qu'elles sont fort pieuses & fort Chrestiennes.* "I know that, thanks be to God, your *Letany* hath nothing "common with that of the Church of *Rome*, and that on the "contrary, it is very pious and Christian-like.

Vid. Sect. 1. *p.* 49.

51. I will end this matter with the testimony of *Ludovicus Capellus* the Divinity-Reader of *Saumur*, of whom I spake in the first Section, where I quoted him to prove that all the Refor-

Reformed Churches of *Europe have* and *uſe* ſet Forms of Prayer in their publick Worſhip. In the body of Divinity which was ſet forth by him and his two Collegues, *Moſes Amyraldus* and *Joſue Placæus*, and is commonly known by the name of *Theſes Salmurienſes*, he hath a Treatiſe wherein he ſheweth the *lawfulneſs*, the *uſe* and *neceſſity* of a *ſet Form* of *Liturgy* againſt the new invention of a *Directory*, which the Presbyterians endeavoured to introduce into the Church of *England*. In that Book are handled moſt of the Controverſies of Religion, and having proved in the two firſt Parts of his Treatiſe concernig the *Liturgy*, that it is to be uſed in the vulgar Language of every Country, that all the people may underſtand it; he ſaith, *Unum ſupereſt examinandum, num illius certam & præſcriptam formulam eſſe operteat, quæ certis & conceptis verbis fieri debeat; an vero Paſtoris arbitrio & liberæ voluntati permitti eam oporteat, ut quibus illi viſum fuerit verbis & formula utatur.* "There remains one queſtion, whe- "ther there muſt be a certain *ſet Form* of *Liturgy*, which "ought to conſiſt of certain conceived words; or whether it "muſt be left to the liberty and free will of the Paſtor, to "uſe what words or form he pleaſeth. *Idque propter novum quoddam hominum genus, nuper exortum, qui nullam certam & præſcriptam illius in publicis Eccleſiæ conventibus, adeoqur nec privatarum & domeſticarum in ſingulis familiis precum formulam eſſe volunt, ſed omnia arbitrio tum Paſtoris, tum Patris-familias in domeſticis pietatis exercitiis permitti debere cenſent.* "And that "becauſe of a certain new generation of men lately riſen, "which will have no certain and preſcribed form of *Liturgy*, "neither for the publick Aſſemblies of the Church, nor for "the private devotions of every Family; but maintain that "all that ought to be left to the pleaſure both of the Miniſter, "and of the head of the Family. So that were it not for theſe new up-ſtarts never herd of before in the Reformed Churches, there had been no need he ſhould have put himſelfe to that trouble of debating that queſtion. And it is worthy obſervation, that you ſhall never ſee it ſo much as mentioned in the Writings of foraign Proteſtant Divines before the unhappy diviſions of our Church. But theſe new Reformers having

Ludovicus Capellus d Liturg à pars 3 inter Theſes Salm.

Th ſ. 1.

having made it neceſſary, he uſeth this method; firſt he ſheweth what hath been the practiſe of the Church; and next what reaſons ſhe hath had for it, and hath yet at this day to continue the ſame. What he ſaith both of the *Jewiſh* and primitive *Chriſtian* Church I need not report, my ſcope being only to ſhew what is the practiſe and judgement of the Reformed Chriſtians of this later age. Now of theſe he ſaith, as I have obſerved before upon another occaſion, not only that *Paſſim variæ à variis Reformationis Authoribus conditæ & præſcriptæ ſunt Sacræ Liturgiæ formulæ*; "Every where were "framed and preſcribed ſeveral *ſet Forms* of holy *Liturgies* by "the ſeveral Authors of the Reformation that then was; and that *Iis hactenus Reformati quique in ſua gente & diſtrictu feliciter & cum fructu uſi ſunt*, "The Reformed Churches have "uſed thoſe *ſet Forms* hitherto with happineſs and profit, each "of them in their ſeveral Nations and Diſtricts; *Donec tandem nuperrime exorti ſunt in Anglia Moroſi, Scrupuloſi, & Delicatuli nimium, (ne Superſtitioſos planè dicat) homines, quibus Eccleſiæ ſuæ hactenus uſurpata Liturgia viſa eſt non improbanda ſolum, verum etiam planè abroganda & penitus abolenda & obliteranda, in cujus locum Directorium ſuum, quod vocant ſubſtituerunt*: "Till at laſt of very late there did ariſe in *England* a "froward, ſcrupulous, and over-nice (that I ſay not altoge- "ther ſuperſtitious) generation of men, unto whom it hath "ſeemed good not only to blame, but to caſhier and aboliſh "wholly the *Liturgy* uſed hitherto in their Church, inſtead "whereof they have brought in their *Directory*, as they call "it; judging them who have blamed, oppoſed and aboli- "ſhed our Book of *Common Prayer*, to be *froward*, *peeviſh* "and *ſuperſtitious*. But he ſaith further, that thoſe many "cauſes which they pretended for the aboliſhing of that holy "*Liturgy* were *leviſſimæ nulliuſque penè momenti*, very light "and almoſt of no moment at all. (And ſo were likewiſe to his judgement the cauſes of aboliſhing our *Hierarchical Government*, for ſo he ſayes plainly in the ſame place; the which I obſerve the rather (though out of my preſent purpoſe,

Theſ. 6.

Quibus Eccleſiæ ſuæ hactenus uſurpata Liturgia viſa eſt multis, ſed *leviſſimis*, *nulliuſque penè momenti*, de cauſis, non improbanda ſolum, verum etiam planè abroganda & penitus unà cum toto Epiſcoporum Hierarchico regimine abolenda & obliteranda. *ibid.*

poſe, becauſe it is a Retractation of what he had written three years before upon miſ-information.) He acknowledgeth alſo that our Liturgy, *Repurgata ab omni ſuperſtitione & idololatria papiſtica*, purged of all Popiſh Superſtition and Idolatry; And that, *Ea omnia ſublata ſunt quæ nimium oneroſa & operoſa erant, vel parum aut nihil omnino ad ædificationem Eccleſiæ faciebant*: All ſuch things as were over-burthenſome, or which did contribute but little or nothing towards the edification of the Church have been put out of it, as well as out of the Liturgies of the Reformed Churches of *Germany*, *France*, *Scotland*, and the *Low-Countries*, and ſo was made *ſimple* and *pure*. *Variæ à variis Reformationis Authoribus conditæ & præſcriptæ ſunt S. Liturgiæ formulæ* ſimplices & puræ, *in Germania*, *Gallia*, *Anglia*, *Scotia*, *Belgio*, putting no difference between the Liturgy of the Church of *England* and thoſe of other Churches, for the *ſimplicity* and *purity* thereof; but accounting *England* as happy for the enjoying of her Liturgy as thoſe other Countries for enjoying each of their own. For, he ſaith of all the Reformed Churches generally, *Liturgiis hactenus feliciter uſæ ſunt quæque in ſua gente & diſtrictu, donec exorti ſunt in Anglia*; They have all been happy in the uſe of their Liturgies, each of them in their own Country, till there did ariſe of very late years in *England* a *froward, peeviſh, ſcrupulous, ſuperſtitious generation of men*, that is to ſay, the *Presbyterians* and other *Directorians*, who interrupted that happineſs by the aboliſhing both of Epiſcopacy and the Book of Common Prayer, and ſetting up their Directory in lieu thereof. In the reſt of his Treatiſe he confutes the *Directory*, and all that which the *Directorians* have brought either for it, or againſt the uſe of a *ſet Form* of Liturgy, all which I omit as not belonging properly to this place. Only this I think my ſelf bound to obſerve here, that whereas there are ſome Liturgies wherein ſome Offices and ſet Forms be wanting, as in that of the Reformed Churches of *France*, *Ludovicus Capellus*, that none ſhould think he approves *ſet Forms* only for thoſe things for which the Church wherein he lived had and uſed them, declareth himſelf thus upon this ſubject; *Præterea ſunt & alii nonnulli ritus qui pro varietate locorum*,

Ibid.

Ibid. Theſ. 22.

locorum, perſonarum & temporum, multis in Eccleſiis uſurpantur, in quibus neceſſaria pariter ſunt certæ quædam & præſcriptæ formulæ; ut cum exempli gratia puerperæ mox poſt puerperium Deo ſe in Eccleſia ſiſtunt, ut illæ de gratia ab Deo accepta gratias agant: quum fidelium corpora humo mandantur vel eorum liberi adulti priuſque ad S. Cœnam admittantur, cathechiſantur, examinantur, & in profeſſione fidei Chriſtianæ certo ritu confirmantur, ac precibus Divinæ gratiæ commendantur. In his aliiſque ejuſmodi, ſi qui ſunt, qui utiliter uſurpari poſſint, longè convenientior eſt certâ quâdam verborum formula ad ædificationem compoſitâ uti, quam iſtâ Paſtoris vel ignari, vel audacis & temerarii, arbitrio permittere: More-
" over, ſaith he, there are ſome other Rites which according
" to the variety of places, perſons, and times are uſed in ma-
" ny Churches, in which likewiſe it is neceſſary that there be
" ſome certain *ſet* and *preſcribed forms*. As for example,
" when the Women that are brought to bed, a while after
" their lying in, do preſent themſelves before the Lord, to
" him give thanks for the favour received from his hands;
" when the bodies of Chriſtians are buried, or their Children
" after they are grown in years, are Catechiſed, Examined
" and Confirmed by a certain Rite in the profeſſion of the
" Chriſtian Faith, and commended to God by Prayer, be-
" fore they are admitted to the holy Communion. In theſe
" and the like cuſtoms, if there be any that may be profitably
" uſed, it is far more convenient to uſe a certain *ſet Form*
" framed for edification, than to leave it to the liberty of
" an ignorant, or bold, or raſh Miniſter. In another place *Ibid. Theſ.* 10.
he ſheweth the lawfulneſs and the neceſſity at ſometimes of uſing certain Printed *Homilies* allowed by publick Authority; and produceth the example of the Church of *England*, ſaying, *Id factum eſſe olim in Anglia, quum Reformatio illic eſt primum introducta; una enim cum Liturgiæ S. formula, confectum eſſe Homiliarum craſſum volumen, quæ ſingulis Dominicis & diebus Feſtis populo prælegebantur ab illis Paſtoribus qui de ſuo proprias habere non poterant*: " That it was done ſo of old in *Eng-*
" *land* at the beginning of Reformation; a great thick vo-
" lume of Homilies, having been framed together with the
" *ſet Form* of the holy Litvrgy, to be read before the people

" upon Sundays and Holy-dayes, by those of the Ministry " who were not able to preach Sermons of their own making. And again in another place, he maintaineth that it is lawful
Ibid. Thes. 38. to read the *Apocrypha* in the Church; *Ad scripta seu libros Apocryphos quod spectat, neque etiam simpliciter & in se illicitum est eos vel publicè vel privatim legi, modo legantur non ut Divina, sed ut humana scripta, ex quorum lectione utilitas aliqua potest ad Ecclesiam redire. Et sic quidem olim fuerunt in primitiva Ecclesia lecti libri, non ad divinam astruendam illis authoritatem, aut fidei dogmata comprobanda, decidendasque de fide controversias, sed ad mores informandos, & utilia vitæ præcepta inde hauriendæ*: Con- " cerning the *Apocrypha*, it is not simply and in it self un- " lawful that they should be read either publickly or in pri- " vate, so they be read not as *holy Scripture*, but as *humane* " *Writings*, the reading whereof may be profitable to the " Church. And so were those Books read of old in the pri- " mitive Church, not to ascribe any Divine Authority " unto them; or to prove thereby any Doctrine, or decide " any Controversie of Faith; but for the instruction of man- " ners, and for the Precepts useful to good living, which " may be drawn out of them, just as it is in the 39. *Articles*. All this is in approbation and commendation, namely, of our Book of Common Prayer, and things therein contained. But I cannot forbear digressing a little from my subject, to let my reader understand what was *Capellus* his judgment of those that have been the opposers of *set forms* here amongst us; *Certe*
Ibid. Thes. 28. *nihil aliud videtur homines illos incitasse, ut sic studiosè omnes S. Liturgiæ formulas præcisas damnarent, quam tum novandi & corrumpendi amor & studium, ut sub specioso libertatis orandi & prophetandi velo atque obtentu omne genus Sectæ in Ecclesiam introducantur; tum vana & falsa atque prejudicata opinio nos in id tempus jam devenisse, quo non secus atque Apostolorum tempore, Spiritus prophetiæ, precum, supplicationum, miraculosè in hodiernam Ecclesiam effundendus sit, juxta* Joëlis & Zachariæ *prophetiam*, Joel 11. 28. Zach. 12. 10. *qui est Phanaticorum omnium communis & pestilentissimus de Paracleto à Christo mittendo error, &c.* " Truly nothing else it seems hath incited those men to re- " ject so passionately all kind of *set forms* of Prayer, but part-

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" ly the love of novelties, and the intention to corrupt; that " under the ſpecious pretext of praying and prophecying " they might introduce all manner of Sects into the Church; " and partly their vain and falſe and prejudicate conceit, that " we are now come to the time in which as in that of the " Apoſtles, the Spirit of prophecy, of prayer and ſupplica- " tions is to be poured upon the preſent Church, according " to that of *Joel* 11. 28. and *Zach.* 12. 10. which is the " common and moſt peſtilent error of all the Phanaticks " touching the Paraclet, &c. And drawing up all his diſſer- tation into five heads or concluſions, the laſt of them is thus, *Earum (precum formularum) uſus jure damnari aut improbari non poteſt, nec debet, cum ſemper & ubique utilis & convenientiſſimus eſſe poſſit, & in univerſa Eccleſia Chriſtiana, totoque terrarum orbe, jam à pluſquam 1300. annis perpetuo obtinuerit, etiamnumq; hodie ubiq; obtineat, niſi apud novitios iſtos Independentes*: " The uſe of *ſet forms* of Prayer cannot, nor ought to " be condemned or blamed; ſince it may be alwayes and " every where profitable and moſt convenient; and that *ſet* " *forms* have been and are yet uſed in the Univerſal Chriſtian " Church above 1300. years all the world over, except a- " mongſt theſe new fangled *Independents*: So he calleth all them that reject the uſe of *ſet forms* of Prayer. *Ibid. Theſ.* 49. And going on, *Ut planè vecors & prodigioſa ſit hominum iſtorum ſive moroſitas & ſcrupuloſitas, aut ſuperſtitio, ſive potius procax & pervicax ἀυθάδεια, qui quod in ſe eſt longè innocentiſsimum, cujus uſus eſt utiliſſimus & praxis convenientiſſima, quod tamdiu in Eccleſia univerſali obtinuit, quod à nulla hactenus Eccleſia improbatum unquam fuit, quod omnes Eccleſiæ Dei ubique cum fructu longè maximo uſurpant, ex mera cerebroſitate, vel peſsimo effrænis licentiæ & intoleranda ἀταξίας in Eccleſiam introducendæ ſtudio, ſuperſtitioſe damnant, & Idolo quarto Decalogi præcepto vetito, comparant, & ab omnibus refugi ineptiſsimè volunt.* " So that the untowardneſs, " peeviſhneſs and ſuperſtition, or rather the prating and ob- " ſtinate wilfulneſs of thoſe men is quite ſenſeleſs, mad and " monſtrous, who out of meer fancy or a deſire of lawleſs " libertinage, or out of a deſign to introduce a confuſion in- " to the Church, do ſuperſtitiouſly condemn and compare to *Ibid. Theſ* 50.

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"an Idol, forbidden by the Law of God in the fourth Com-
"mandment, that thing which in it ſelf is moſt innocent,
"the uſe whereof is moſt profitable, and practice moſt con-
"venient, which hath been ſo long in the univerſal Church,
"which was never yet condemned by any Church, and which
"all the Churches of God do enjoy with the greateſt benefit
"that can be; and yet theſe men moſt fooliſhly would have
"every body abhor and forbear the uſe of it. Laſtly, know-
ing that in this, as in other diſtempers of mind, there are di-
vers degrees, ſome being leſs, ſome more beſides themſelves,
he addes, *Atque inter eos maximè deteſtandi ſunt, qui tum Oratio-*
Ibid. Theſ. 51. *nem Dominicam vel omnino non, vel non niſi ſolam, & ab omnibus*
aliis tum publicis tum privatis precibus ſejunctã, recitari & ad Deum
fundi volunt; tum nefas eſſe cenſent cuilibet pio & fideli intereſſe tum
publicis in Eccleſiæ cœtu, tum privatis domi in ſingulis familiis, pie-
tatis exercitiis, in quibus eſt aliquis precum certâ verborum formu-
la conceptarum uſus, juſtamque eſſe ea propter ab illo abſtinendi & ſe-
cedendi cauſam cenſent ac definiunt, ne ſcilicet eorum peccato, qui for-
mulis iſtis utuntur communicent, eoq; ſeſe contaminent atq; polluant,
homines haud illis abſimiles de quibus Propheta Eſaias, Cap. 65. 5.
Qui aliis dicunt, mane iſthic, ne ad me accedas, tibi enim
comparatus ſanctus ſum. Hi ſunt (inquit Dominus) quaſi fu-
mus in naribus meis; *hoc eſt vehementem iram meam in ſe ex-*
citant. Faxit Deus ut ad ſaniorem mentem redeant. Amen. That
is, "And amongſt the reſt thoſe are moſt to be deteſted who
"will not allow the Lords Prayer to be ſaid at all, or will
"have it ſaid alone by it ſelf, and not with any other Pray-
"ers, whether publick or private; and who think it to be a
"great ſin for any godly man to be preſent either in the
"Church at Common Prayer, or in any Family at private
"devotions and exerciſe of Piety, when any *ſet form* is there
"uſed: and hold it a juſt cauſe of ſeparation from the Church,
"leſt they ſhould be partakers of the ſins of thoſe who uſe
"*ſet forms*, and defile themſelves therewith; ſuch men being
"not unlike unto them, of whom the Prophet *Iſaiah* Chap.
"65. verſ. 5. *Which ſay, ſtand by thy ſelf, come not near to me,*
"*for I am holier then thou; theſe are a ſmoak in my noſe,* ſaith
"the Lord, that is, They kindle my wrath againſt them.

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"The Lord grant that they may come again to a better "mind. *Amen.* And ſo ſay I, *Amen, Amen,* the Lord grant it. I muſt not forget to let the world know, that this Diſputation for *ſet forms* in general, and namely, for thoſe of our *Book of Common Prayer* againſt the *Directory,* was had in the publick Schools of *Saumur* and put forth in Print in the year 1650. when the oppoſers of *ſet forms* were at the higheſt in theſe Kingdoms, and that it was commonly believed that the Liturgy of the Church of *England* ſhould never be uſed any more. For certainly it is very obſervable, that at ſuch a time, and in ſuch a juncture of affairs our Book of Common Prayer was publickly aſſerted in a famous Univerſity of the Reformed Churches of *France,* by one of their moſt eminent and learnedſt Divines and Profeſſors; who doubtleſs would never then have attempted ſuch a thing, if he had not had a very high eſteem of that *Sacred Liturgy,* as he calleth it, and if he had not known that it was generally approved in the Church wherein he lived, and the *Directory* diſliked of all men of underſtanding that were well acquainted with both thoſe Books, and throughly knew what they were.

52. By what hath been ſaid hitherto, I am confident that the unpartial Readers are convinced of the Truth of the Title I give to this ſecond *Section* of my preſent Treatiſe, *viz. That the Reformed Church of* England *is not condemned by other Reformed Churches,* in thoſe few things in which ſome of them differ from her, and ſhe from ſome of them. Nay, I may truly ſay that I have done more than by that Title was by me promiſed, having ſhewed not only that the other Reformed Churches do not condemn the Church of *England* in thoſe things which are not in uſe among them; but further, that they approve of them, and wiſh they had the happineſs to enjoy the ſame. And here let me have leave to put the caſe that, as it was wiſhed by ſome, our Brethren of the Reformed Churches beyond the Seas were called to adviſe with the Divines of our Church, and to lend their helping hand to put an end to our unhappy differences. I know that it is not neceſſary, and that thanks be to God, we do not want learned and moderate wiſe men, and in all manner moſt capable

What would be in all likelihood the judgement of a Council of the Delegates of all other Reformed Churches, if called to decide the preſent Controverſies of the Church of England.

to

to help forward that ſo much deſired ſettlement of our Church: But I ſay, put caſe ſome Divines were called from other Reformed Churches to joyn with them in that good work; put caſe that thoſe Worthies, whom God was pleaſed to make uſe of in and ſince the firſt time of Reformation, to ſet forth the true Doctrine of the Goſpel, and to maintain the ſame in ſeveral parts of the Chriſtian world, were now all alive. Thereupon put caſe that the ſaid Churches ſhould be deſired by the Kings moſt Excellent Majeſtie to ſend over their Delegates; put caſe that the United Provinces ſend *Bogermannus* the *Præſes* of the Synod of *Dort*, the learned *Ludovicus de Dieu*, *Andreas Rivetus* and *Fridericus Spanhemius*, both which died Miniſters in the *Belgick* Churches, and Divinity Readers in their Univerſities; Put caſe the Reformed Churches of *France* ſend their beloved *Peter du Moulin*, *Monſieur de l'Angle* the Father, *Monſieur Drelincourt*, *Monſieur Gayon*, *Monſieur Daillé*, *Monſieur Amyraut*, *Monſieur Capel*, *Monſieur Bochart* of *Caën*, *Monſieur Bochart* of *Alençon*, *Monſieur Vauquelin*, *Monſieur Martel*, *Monſieur Gaches*, *Monſieur du Boſc*, *Monſieur de l'Angle* the Son, *Monſieur le Moine*, *Monſieur Morin*, *Monſieur Daillé* the Son, *Monſieur Rondelet*, all great and famous men, moſt of which have been often Delegates to their National Aſſemblies; Put caſe *Geneva* ſends *Calvin*, *Beza*, *Sadeel*, *Danæus*, *Diodati*, *Monſieur Chabret*; The *Palatinate* the Reverend and moſt Learned *Hieromus Zanchius* ſometimes Profeſſor at *Hidelberg*. *Heſſen*, Mr. *Fiſher* Chaplain in ordinary to the *Landgrave*; The other Reformed Churches of *Germany*, *Martin Bucer*, who was ſo highly eſteemed of them; The *Switzers*, *Oecolampadius*, *Bullinger*, *Peter Martyr*, who was Divinity Reader at *Zurich*, whence he was called to the *Colloquie* or Conference of *Poiſſi* and *Gualterus*; The *Fratres Bohemi*, *Joannes Amos Commenius*; The *Lithuanian* and *Polonian* Churches, *Iohannes de Kraino Krainski*, who is now the Delegate of *Lithuania* to the Kings Majeſty in behalf of the Reformed Churches of that Country; The *Hungarians* and *Tranſylvanians*, Doctor *Iſaac Baſire* (who not long ſince was by them intruſted with the Divinity Chair;) and that with this ſtrict injunction, to ſpeak nothing in

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in their name, but what is extant in their publick Records, that no exceptions may be taken againſt him for his being a Member of the Church of *England*. And that the *Presbyterians* may have all manner of ſatisfaction, put caſe the King deſires the ſaid Churches to ſend likewiſe *Lay Elders*, among their other Delegates; and that *Geneva* ſends *Iacobus Lectius*, and the famous *Caſaubon* whom ſhe reckons amongſt her Worthies; *Holland* the great *Salmaſius*; and *France* the honeſt and learned Doctor *Paræus*, now one of the *Elders* of the Reformed Church of *Roan*. Put caſe the Church of *England* for peace-ſake condeſcends ſo much, as to refer to all thoſe grave and learned men, the judgement of thoſe Controverſies ſhe is troubled with at preſent by ſome of her own Children, though there is all the reaſon of the world ſhe alone ſhould be their Judge; or at leaſt that ſhe ſhould be joyned in Commiſſion with the forraign Divines, as the *Belgick* Church was at *Dort* in the buſineſs of the *Remonſtrants*. Put caſe all this be done in the manner aforeſaid, and that all thoſe Delegates having that power given them, with an unanimous conſent, do chuſe Mr. *Calvin* for their *Præſes*. And becauſe I have reckoned thoſe who follow the Confeſſion of *Angsburg* among the Reformed Churches, as I think I was to do with good reaſon; Put caſe they ſend alſo ſome Delegates of their own to this *Council*. But that there ſhould be no exception taken againſt this by the *Presbyterians*, who it ſeems by what *Smectymnuus* ſayes of the *Lutherans*, have but a very mean opinion of their Reformation, and will hardly allow them the title of *Reformed*, (though, as I ſaid before, Mr. *Duræus* hath endeavoured ſundry times to perſwade them otherwiſe) let them ſend but as few Delegates as poſsible, and theſe known for very pious and moderate wiſe men. A couple is the leaſt they can ſend, and I conceive that on all ſides none will be thought fitter and moſt acceptable than *Philip Melanchthon*, and *George* Prince of *Anhalt*, who was a learned and pious Divine, and a great lover of the peace of the Church.

* Eccleſiam & Scholam Genevenſem habuiſſe *Calvinos, Bezas, &c. Lectios & Caſaubonos. Gen. reſtitut. p. 94.*

In the Vindication of the Anſwer. p. 24.

53. The *Council* thus aſſembled, let the queſtions that have been in debate amongſt us for above theſe twenty years

laſt paſt, be propounded unto the Fathers thereof. Thoſe Queſtions I conceive may be reduced to theſe four; 1. Whether *Epiſcopacy* be a lawful Government in the Chriſtian Church. 2. Whether *ſet Forms* of Prayer may *lawfully* be *uſed* and *impoſed*. 3. Whether every *National Church* hath *power* to make *Laws* and *Injunctions* for regulating the outward things and circumſtances belonging to the worſhip of God, and whether all private perſons are bound in conſcience to *obey* ſuch Laws and Injunctions. 4. Whether there muſt be *Uniformity* in all the particular Congregations of every National Church. Beſides theſe general Queſtions, we may ask their judgement about divers uſes and cuſtoms moſt peculiar to this Church, which are moſt excepted againſt by ſome of our Brethren; as the *Surplice*, the *ſign* of the *Croſs* upon the Childrens foreheads after they are baptiſed, *kneeling* at the receiving of the Communion, the *reading* of the *Apocrypha*, the *keeping* of *Holy-dayes*, *bowing* at the naming the name of *Jeſus*, the *Lenten Faſt* before *Eaſter*, and other *ſet Faſts*, *loud* and *inſtrumental* muſick in the Church, &c.

54. Now let the Reverend *Joannes Amos Commenius*, who is the only Biſhop alive of the *Bohemian* Churches, (the firſt that Reformed Religion in theſe later times) and who, according to the Tradition of his Church, is thought to have Apoſtolical Succeſſion, have that honour done to him which was yielded to the Biſhop of *Landaff* in the Synod of *Dort*, where he had always the firſt place in ſpeaking as well as in other things; and you'l hear him ſpeak thus: *Imo tot etiam ſapientum virorum extant* Ordinis *elogia, ut mirum ſit tam paucos mortalium quid rei ſit, & quam ſalutare, quod* Ordo *dicitur, attendere nedum intelligere. Quin & divinarum querelarum plena eſt Scriptura*, omnes homines ab æterni ordinis legibus aberrare, ac in confuſiones infinitas adeo prolabi, ut perverſa nequeant corrigi, ut defectuum non ſit numerus, *Eccl.* 1. 14, 15. *O quam vere dixit, qui dixit*, ordo rerum anima eſt. *Ut enim corpus vivum per animam vivit, movetur, ſentit, actioneſque ſuas edit, animâ ſublatâ corruit & fit cadaver: Ita* quicquid uſquam rerum bene conſtitutarum viget, ordinis beneficio viget, &c.

In Annotatis ad Rationem Ordin. & Diſcipl. Fratr. Bohem. p. 75.

Et

Et hæc quidem sic de Ordine generatim. De Ordine Ecclesiæ in specie aliquid apponendum est, quam a Deo & sanctis viris usque commendatus sit, quanta ejus agnita & celebrata utilitas. Videte Originem Hom. 2. super. 2. cap. numer. Chrysost. Hom. 37. ad Corinth. 1. *Et quid plures allegare opus? Nemo antiquorum est qui non Ordinis laudes celebret: resque ipsa loquitur, Ecclesiam quamque perticularum quanto plus intra se Ordinis habet, tanto magis esse indissipabilem, etiamsi cætera satis vacillent; quemadmodum in Ecclesia Græca & Romana videre est. Ut mirum sit quosdam nostro ævo ob Ordinis illius abusum, in ipsius Ordinis odium prolabi, ipsaque Ordinis vincula sublata velle, ac in Ecclesiis suis tentare. Non meliore profecto ratione, atque siquis fulcra & columnas amplæ domus auferre velit ideo, ut ne sibi præ aliis trabibus, aut parietum partibus, plus aliquid tribuant. Aut ideo vellet corpus humanum non tot dissimillimæ formæ & muniorum habere membra, ut ne se alia adversus alia efferendi occasionem habeant. An verò hoc secundum Deum sapere est? Ideone corpus Ecclesiæ lumbrici alicujus corpori, ex merè similaribus constanti partibus, simile esse mavolemus quam corpori humano, distinctissimis undique membris decorato? Quis ita desipiat? Nam quia Deus non tantum* in opere Creationis *ad numeros, mensuras, ponderaque disposuit omnia: sed etiam* de Arcâ diluvii, *Noæ construenda, Arcâ fœderis (cum Altari, Candelabro, cæteraque Tabernaculi sacra supellectile) Mosi condenda, & glorioso Templo Solomoni exædificando, Ezechieli autem delineando, mandata dans, omnia numeris, mensuris, ponderibusque implevit: tandem DEUS ORDINIS dici honori sibi ducit,* (1 Cor. 14. 33.) *Quid quæso ex omnibus his, nisi omnia quæ Dei sunt (est autem Ecclesia imprimis) Ordinis esse debere plena, concludemus? Ipsam veterem Ecclesiam, populum Israël intueamur. Cur hunc Deus* in XII. Tribus divisum, militarique ordine Ægypto exire voluit? *Exod.* 13. *vers.* 18. Cur, quo ordine Castra circumcirca Tabernaculum locanda, rursumque movenda aut ponenda essent, præcisè terminavit? Cur populum in Decurias, Centurias, Millenariosque divisit; Et singulis suos Decuriones, Centuriones, Chiliarchas, Duces, præfici mandavit? Cur Ecclesiasticis Ministeriis Tribum unam separans, eos in Levitarum summique Pontificis gradus, distinxit? Ipsos rursum Levitas per tri- *Ibid. p. 76.*

num ordinem, Sacerdotes vero (per *Davidem*) in certas tribus dividens? Cur & divini cultûs administrandi ritus omnes, ad minimas usque minutias, præscripsit? *Cur, inquam, nisi quia Deus Ordinis, latentia ubique Ordinis mysteria, attentioni nostræ sicubique commendata voluit. Novam Ecclesiam quod concernit,* annon ipse Dei filius in terra nobiscum versanis, Ecclesiamque fundans, Ordinem simul fundavit? Dum de toto fidelium populo LXX. Discipulos, & ex his rursum XII. Apostolos, elegit: inter hos duodecim tres iterum solos ad secretiora adhibens, qui postea totius ædificii, Ecclesiæ, columnæ (*καὶ ἐξοχὴν*) dicti fuerunt (*Gal.* 2. 9.) Annon hos solos, à se vocatos & ita præparatos, ad ministerium confirmavit? (*Luk.* 22.30. *Joh.* 20.21.) aliis non vocatis, sed se ultro ingerentibus, non admissis, (*Mat.* 8. 19, 20.) Annon *Paulus* totam Christi Ecclesiam, ex Apostolis, Prophetis, Evangelistis, Pastoribusque & Doctoribus, ac Fidelium populo coagmentatum, esse dicit corpus unum, compactum & connexum per omnem juncturam administrationi, ex vi intus agente pro mensura unius cujusque membri, &c. (*Ephes.* 4. 11, 16.) Hinc idem Apostolus ordinem tam crebro Ecclesiis commendat, adversusque irrepentes *ἀταξίας adeo Zelat. Ut cum ad Coloss. scribit,* ego corpore absens, spiritu presens, gaudeo videns Ordinem vestrum, & soliditatem fidei vestræ in Christo (*Col.* 2. 5.) *Ad Thessal. autem,* Denunciamus vobis in nomine Domini nostri Jesu Christi, ut vos subducatis ab omni fratre inordinatè ambulante, &c. (2 *Thes.* 3. 6.) *Ex quibus omnibus patet,* quisquis Ordinem ulla in re (*maximè autem in re maxima, Regno Dei, quod Ecclesia est*) laudat, commendat, suadet, eum non aliud, quam quod Deus, omnesque sancti ac sapientes viri faciunt, facere. *Et vicissimi* quisquis ulla in re (maxime autem in maximâ, Regno Dei, quod Ecclesia est) Ordinem turbatum aut dissuasum it, eum rem Deo & omnibus sanctis contrariam agere; *eôque aut impietatem aut stultitiam admittere, gravem Deo reddituros rationem.* —*Verum est Ecclesiam appellari* GREGEM, *Ministros Ecclesiæ* PASTORES: non tamen vago sensu, ut quæ pecus præcedat aut sequatur nihil interfit, promiscua quæ sint omnia. Sed tantum ut pii Deo suo se curæ esse, deq; pascuis

Ibid. p. 77.

vitæ

vitæ proſpici ſibi, & ſalutis Duces atque cuſtodes divinitus dari, ſciant & gaudeant. Ordinis alioquin in Eccleſia, majorem quam in Grege rationem eſſe habendam, inde conſtare *voluit Deus, quod eamdem Eccleſiam ſuam,* Populum *ſuum,* Domum *ſuam,* Civitatem *ſuam,* Regnumque *ſuum,* & caſtrorum *ſuorum* aciem ordinatam *appellatam voluit. In his autem omnibus politica Societas eſt, perſonarum gradibus diſtincta. Hinc Gregorius Nazianzenus*; Ordo in Eccleſiis conſtituit, ut alii oves ſint, alii Paſtores, alii præſint, alii ſubſint; alius velut caput ſit, alius pes, alius manus, alius oculus, alius aliud quoddam corporis membrum, ad totius Eccleſiæ communitatem, vel utilitatem, ſuperius vel inferius. Hunc Ordinem revereamur ô fratres, hunc tueamur & conſervemus! &c. *Obſervanda hic inſuper ſunt duo*; 1. Omnem Ordinem eſſe à Deo tametſi Ordinis determinatio non ſemper immediatè à Deo, ſed a prudentiâ humanâ. 2. Etiam illa quæ humanæ ſunt inſtitutionis obligare conſcientias; ſi divinæ inſtitutioni non repugnant, ſed illi ſubordinantur. *Primi veritas pateſcit exemplis divinæ approbationis, in rebus tum politicis tum Eccleſiaſticis. Ut quòd conſilium à* Jethrone Moſi *datum,* de ſubordinandis ſibi judicibus, *ratum habuit Deus. Et quod toties populi* Iſraelitici, Judicem *ſibi (propter aliquod heroicum factum) eligenti, aſſenſu & benedictione ſua firmavit. Et quod cùm* David *Levitas & Sacerdotes in claſſes certas (melioris ordinis cauſa) diſtribuiſſet, non aliter id atque ſi à Deo ipſo profectum eſſet acceptum, conſtanterque (utroque durante Templo) obſervatum fuit. Et quicquid præterea è Scripturis adduci poſſet; poſſent autem innumera.* Quòd autem hæc conſcientias obligent, *unicum* Petri *Apoſtoli effatum abundè oſtendit, dicentis.* Subjecti eſtote omni *HUMANÆ ORDINATIONI PROPTER DOMINUM,* ſive Regi, ut ſupereminenti, ſive Præſidibus, &c. (1 *Pet.* 2. 13.) *Conſonat Paulus,* Magiſtratibus Politicis (*etiam fidelibus*) ſubjici oportere fideles docens, non ſolùm propter iram, ſed etiam propter conſcientiam, (*Rom.* 13. 5.) *Quæ duorum Apoſtolorum authoritas temeritati humanæ (ut ne cuiquam Deum & conſcientiam reverenti, quidquam ratione rectâ ſemel conſtitutum turbare libeat) obices ponit. De Miniſteriis apud Fratres Gradibus, Laſitius* c. 3. docet, quòd non ſine

Ibid. p. 84.

ſine exemplo Chriſti, Apoſtolorum, Primitivæque Eccleſiæ, adhibeantur. Quibus addi poteſt quod ſupra poſui. *Pulcrumq; illud* Gregorii Nazianzeni, *ex Oratione funebri* Baſilii Magni; *quem dilaudans, quod per Eccleſiaſticos gradus legitimè ſemper aſcenderit, hæc addidit,* Nauticam legem laudo, quæ Gubernatori futuro primum remos tradit, deindè ad proram eum collocat, demùmq; poſt diuturnam remigationem, ac ventorum obſervationem, ad gubernacula conſtituit. Eadem rei militaris eſt ratio: Miles primum, deindè Centurio, tandem Imperator. *Quod autem iidem Gradus non per ſaltum conferantur, ſed ordine, ad naturæ leges fit, quas & in artificioſis obſervamus libenter, præcipitia & confuſionem vitaturi. De quo ita* Chryſoſtomus *Homil. 5. ad Coloſſ.* In ſcalis primus gradus tranſmittit ad ſecundum, ſecundus ad tertium: neque à primo venire licet ad quartum, ſicuti fieri non poteſt ut ad ſecundum veniatur ante primum: alter ad alterum via eſt, &c. *Nempè ſenex non ſit, qui non ante vir; neque vir, priuſquam juvenis fuit, neq; puer, qui non prius infans. Gradata enim Deus eſſe voluit omnia: ubiq;* gradatim ire eſt, ſapienter ire. *Qui ergo graduum diverſitatem à Miniſterio ſublatam volunt, non intelligere videntur quid agant: quia* Miniſtrorum Paritas nec ad Eccleſiæ decus facit, nec ad ſtabilimentum. Non ad decus; *quia varietà ubiq; delectat, identitas ubiq; ſatietatis, tandemq; faſtidii, mater eſt*: Non ad ſtabilimentum, *quia res quaq; tum demum firma eſt, cùm partibus minoribus ad majores ſeſe referentibus, majoribuſq; ad totum, per propria undiq; vincula ſibimet cohærent omnia. Ideò Deus inter cœli varietatem poſuit*: ut alius decor ſit Solis, alius Lunæ, alius Stellarum; quin & Stella Stellæ præſtat decore. (1 *Cor.* 15. 41.) *Eccur igitur ſpirituale Cœlum, Eccleſiam, ab hac idea vellemus abire? In* Ædificio *verò num omnia lignamenta trabes? aut columnæ? aut culmina? Num in corpore noſtro omnia membra unum membrum? Tolle differentiam capitis à corpore, oculorum ab auribus, linguæ à corde, manuum à pedibus, quid erit? Nonne monſtrum? Quam pulcrum eſt non ſapere ſupra Deum?* —Epiſcoporũ *nomen ex Apoſtolicis ſcriptis notiſſimum eſt; vis autem ejus ex ipſo Græco Sermone,* Speculatorem, *ſeu* Inſpectorem *notans rectè, ſi vèritas non deſit, ſtudium ſc. Fidem, Vitam, Mores, commiſſorum ſibi fide-*

Ibid. p. 86.

liter

liter ſpeculari, inſpectare, attendere. *Hinc Epiſcopum* Hieronymus ſupraattendentem *vertit ad Euagrium. Inutilis igitur eſt quorumdam ſuperſtitio,* Epiſcopale *nomen propter abuſum in Papatu abominantium. Nam & nomen* Eccleſiæ, Evangelii, Miniſterii, Clavium, Sacramenti, *& quid non? abuſu ibi profanatum eſt. Si propterea omnia ex antiquitate rejicimus, ne nomina quidem retinentes, quid tandem remanebit?* Nomenclatura ſacra impoſitionis divinæ, ſuppellex ſacra Domus Dei eſt: non abjicienda ſi polluta, ſed emundanda, *Iſ.* 52. 11. & 66. 20. *Annon vaſa ſacra Templi De. Balſaſar turpiſſimè profanaverat?* (Dan 5. 3, 4, 23.) *num tamen propterea in Templum Dei rec pi, uſibuſq; priſtinis reſtitui, indigna habita?* (Eſdr. 1. 7, 8) *Æterni uſus regulam nobis nobis æterna Dei ſapientia Chriſtus trad dit,* Res origine bonas, abuſu tantum malas, non abjiciendi ſed ad principia revocandi, (*Matth.* 19. 8.) *Ideo Fratres à* Sacerdotum *appellatione, quatenus ea vox ſacris dicatam perſonam, dinotat non Sacrificum. Fateor equidem ubi Reformatis inter Papiſtas* (quibus Epiſcopalis dignitas opes, honores, mundanamque pompam ſonat) *vivendum eſt, potius nomine illo Græco abſtineri, Latinumque illius loco, aut vernaculum adhiberi; modo res ipſa interim* (vigilantia ſuper gregem Domini) *tanto diligentius urgeatur. At ubi extra periculorum ſepta ſumus,* cur Eccleſiam *Ornamentis firmamentiſque ſuis exuamus. Siquis dicat;* Apoſtolis idem eſt Epiſcopus qui Eccleſiæ Paſtor; *Reſpondeo eſto. Sit quiſque Paſtor Epiſcopus Eccleſiæ ſuæ, hoc eſt* Inſpector ac Superintendens *gregis ſui: an ideò ipſe* Inſpectore *quoque ſuo non egebit? Vidit Apoſtolica Eccleſia egere omninò: ideoque ut plurium Eccleſiarum* Inſpectores, *ſuam rurſus* Inſpectorem (κατ' ἐξοχὴν Epiſcopum *dictum*) *haberent inſtituit. Cur pia hæc antiquitatis prudentia contemnitur? An* Grex Paſtorum *non etiam* Grex eſt! Grex autem ſine paſtore quid eſt? Omnia videns oculus noſter, ſeipſum non videt; ſed videtur ab alio oculo. Ergo & Eccleſiæ Inſpector alios inſpectans ſeipſũ non videre poteſt: alio igitur Inſpectore, qui illi hoc idem quod ille aliis præſtat præſtet, ne aſpernetur. — *Quæ* vero *Apoſtolicis Eccleſiis neceſſitas fuit plurium Eccleſiarum Paſtoribus Inſpectorem præficiendi, Epiſcopum; eadem fuit* (poſt Eccleſias *multiplicatas*) *pluribus Epiſcopis præficiendi Inſpectorem,* Archiepiſcopum; *metus nempè*

Vide Ordin. Diſciplin. Frat. nobem Sect de Ordine Miniſtrorum & ibi annotata à Comenio. p. 15.

Comenius in Annot. p. 50.

nempè Schiſmatis, & Eccleſias in unitate continendi deſiderium.
" Truly the commendations given to *Order* by wiſe men, are
" ſo many, that it is a wonder that ſo few are found who
" will do but ſo much as to mind, ſo far are they from un-
" derſtanding what that thing is, and how wholſome, which
" is called *Order* ; nay, the holy Scriptures are full of com-
" plaints, that *all men do go aſtray, and wander from the Laws of*
" *that Order which is eternal*; and that they run themſelves in-
" to ſuch confuſion, *that thoſe things which are crooked cannot be*
" *made ſtrait, and that ſuch as be wanting cannot be numbred.*
" (Eccleſ. 1. 14, 15.) O how truly hath he ſaid, who ſaid, that
" *Order is the Soul of things.* For as a body that is alive, liveth,
" moveth, hath ſenſe, and performeth all its actions by
" means of the Soul ; ſo that when the Soul is gone, it fal-
" leth and becometh a carrion, *whatſoever is of any eſteem and*
" *power in things well conſtituted, it is by the only means of Order,*
" *&c.* — And ſo much of Order generally. Something I
" muſt adde particularly about Order Eccleſiaſtical, to ſhew
" you how much it hath been alwayes commended both of
" God himſelf and of all godly men, and how much the be-
" nefit thereof hath been acknowledged and cryed up. See
" *Origen. Hom.* 2. upon *Num. Ch.* 2. *Chryſoſt. Hom.* 37. up-
" on 1 *Cor.* And what need is there of quoting any more ?
" There is none of the Ancients but doth ſet forth the praiſes
" of Order : And the thing ſpeaks of it ſelf, that every par-
" ticular Church by ſo much more ſhe enjoyeth of good Or-
" der, by ſo much farther is ſhe from being diſſipated,
" although in the reſt ſhe be ſomething tottering ; as may be
" ſeen in the Greek and Roman Churches. So that it is a
" wonder that ſome are found in our time, who becauſe of
" ſome abuſe that hath been made of Order, have fallen into
" the hatred of Order it ſelf, and would have the bonds of
" Order taken away, which they endeavour to do in their
" Churches. But really they have no more reaſon for at-
" tempting that, than if one ſhould be of a mind to take a-
" way all the props and pillars of a great houſe, leſt thoſe
" props and pillars ſhould have too high an eſteem of them-
" ſelves, to the undervaluing of the beams & the other pieces

of

" of timber, or parts of the walls. Or if one should dislike that " there be so many members of several most different forms " and functions, and should desire it were otherwise, lest they " might have thereupon occasion of rising one above the o- " ther. Now judge if this be a wisdom approved of God? And " must we wish therefore that the body of the Church be " rather like unto that of a worm, which consists of parts " altogether semblable; than unto the body of a man, which " is beautified with members of most distinct shapes? who " can be so much beside himself? For because that God " hath not only disposed all things according to their num- " bers, measures and weights in the work of Creation; But " likewise hath filled all things therewith, when he gave " order to *Noah* to build the Arch of the Flood; unto *Moses* " to build the Ark of the Covenant, together with the Al- " tar, Candlestick, &c. And unto *Salomon* for the building " up of the glorious Temple; and to *Ezekiel* the Prophet for " the delineation thereof; at last he was pleased to be called " the *GOD* of *ORDER*, as by an honourable name, " (1 *Cor.* 14. 33.) Now I pray what conclusion shall we " draw out of all this, but that all such things as belong un- " to God, and so the Church above all other, since it is Gods " in a most special manner, must be wholly repleni shed with " Order within themselves? Let us consider the ancient " Church it self, the people of *Israel*; Why was God pleased " to *divide it into twelve Tribes, and to have him march out of* " Egypt *in a military order*, (Exod. 13. 18.) Why did *he pre-* " *scribe so precisely in what order they were to encamp about the* " *Taber acle, and then to march, and again to pitch their Tents?* " *Why did he command the people to be divided into bands of ten,* " *into hundreds, and thousands, and that they should have over* " *them each their respective Officers, Decurions, Centurions and* " *Chiliarcks to be their Leaders and Governors? Why when he put* " *a part one Tribe for the performance of Offices Ecclesiastical, did* " *he divide them into the degrees of High Priests and Levites? And* " *again the same Levites into three Orders, and the Priests by* Da- " vids *means, into certain Tribes? Why did he prescribe all and* " *every the Rites of Divine worship to the least of them?* Why all

"this, I ſay, but becauſe the God of Order, was pleaſed to "recommend unto our conſideration the myſteries of Order "that are hidden every where? Concerning the new Church, "did not the Son of God converſing with us upon Earth, "when he laid the foundation of the Church, lay the foun-"dation of Order therein at the ſame time? when of the "whole multitude of the faithful he choſe Seventy Diſciples, "and again out of them Twelve Apoſtles; of which twelve "he admitted but three only to his moſt ſecret affairs, who "afterwards were called by way of excellency, the *Pillars*, *Gal.* "2.9. Now when he had thus called and prepared them, did "not he confirm them alone, and none other for the Mini-"ſtery? (*Luk.* 22.30. *Joh.* 20.21.) without calling the o-"thers, nay, rejecting them, when they would have intru-"ded themſelves, *Matth.* 8.19,20. Doth not *Paul* ſay, "that the whole Church of Chriſt conſiſting of Apoſtles, "Prophets, Evangeliſts, Paſtors and Doctors, and the mul-"titude of the Faithful, is one *body fitly joyned together and* "*compacted by that which every joynt ſupplyeth, according to the* "*effectual working in the meaſure of every part, &c.* Eph. 4.11. "& 16. Hence it is, that the ſame Apoſtle doth ſo often "give commendations of Order unto the Churches, and is ſo "zealous againſt the confuſions that were creeping in. As "when he writeth to the *Coloſſians*, *Though I be abſent in the* "*Fleſh, yet I am preſent in the Spirit, joying and beholding your* "*Order, and the ſtedfaſtneſs of your Faith in Chriſt*, c. 2. 5. "And to the *Theſſalonians*, *We commaud you, brethren, in the* "*name of our Lord Jeſus Chriſt, that ye withdraw your ſelves* "*from every brother that walketh diſorderly, &c.* 2 Theſ. 3. 6. "Out of which it is manifeſt, that *whoſoever doth praiſe and* "*commend Order, and perſwade unto it in any thing,* (and ſpecially "in the greateſt, *viz.* the Kingdom of God which is the "Church) *that man doth nothing elſe, but what God himſelf and* "*all godly men do.* And likewiſe, *whoſoever doth go about to* "*diſturb good Order, or to diſſwade from it* in any thing (and "ſpecially in the greateſt, *viz.* the Kingdom of God, which is "the Church) *doth do a thing contrary to God and all godly men:* "and by ſo doing commits an act of impiety or folly; for

which

" which he ſhall be called to an exact account before God.—
" It is true the Church is called a *Flock*, and the Miniſters of
" the Church *Paſtors*: but not to import that it is a diſor-
" derly one that goes ſo at random, and in ſuch a general
" confuſion, that it matters not what ſheep is to go firſt or
" laſt. It is called a *Flock*, to the end that the godly may
" know that God hath a care of them, that he provides pa-
" ſture for them, and that he doth ſend them Leaders and Kee-
" pers to lead them into Salvation, and that they may rejoyce
" thereby. For that there muſt be a greater conſideration of
" Order in the Church than in a Flock, God hath made it
" manifeſt in that he was pleaſed that the ſame Church of his
" ſhould be called alſo, his *People*, his *Houſe*, his *City*, his
" *Kingdom*, and his *Army marching in battel*. Now in all
" theſe there is a civil ſociety, which hath ſeveral degrees
" whereby it is diſtinguiſhed. Whence *Gregory Nazianze-*
" *nus, Order doth enjoyn and effect in the Churches, that ſome be*
" *Sheep, and ſome Paſtors; that ſome preſide, and ſome be ſubject;*
" *that one is as it were the head, another the foot, another the hand,*
" *another the eye, another ſome other member of the body, either*
" *ſuperior or inferior, for the comlineſs and advantage of the*
" *Church. Let us reverence this Order, brethren, let us keep and*
" *maintain it.* Moreover there are here two things to be no-
" ted; Firſt, *That all Order is from God, although every deter-*
" *mination of Order be not alwayes immediately from God, but from*
" *humane prudence.* Secondly, *That even thoſe things which are*
" *of humane inſtitution do bind the conſcience, if they be not contra-*
" *ry but ſubordinate to Divine inſtitution.* The truth of the
" firſt propoſition doth appear by the examples of Gods ap-
" probation in things Civil and Eccleſiaſtical: As that the
" advice given by *Jethro* unto *Moſes*, to *eſtabliſh Judges under*
" *him*, had Gods confirmation: and that God did approve
" and confirm thoſe elections which the people of *Iſrael* made
" of ſome to be Judges over them, after ſome heroical act
" of theirs: and that when *David* had diſtributed the Levites
" and Prieſts into certain ranks for orders-ſake, it was re-
" ceived no otherwiſe, than if God himſelfe had been the
" Author thereof, and was conſtantly obſerved as long as

" either Temple ſtood; and what ever elſe of like nature " may be brought out of Scripture: and ſuch are without " number. Now that ſuch things do bind the conſcience, " this one Text of the Apoſtle *Peter* doth abundantly teſtifie, " *Submit your ſelves to every Ordinance of man for the Lords ſake,* " *whether it be to the King as Supreme, or to Governours, &c.* " 1 Pet. 2. 13. *Paul* hath the like; ſaying, that the *Faithful* " *ought to be ſubject to the civil Magiſtrate (though they were Hea-* " *thens) not only for wrath, but for conſcience ſake,* Rom. 13. 5. " Which Authority of two Apoſtles is a ſufficient barre a- " gainſt the raſhneſs of men, to hinder all thoſe that fear " God and tender the peace of their conſcience, from ma- " king any diſturbance in thoſe things which are once right- " ly eſtabliſhed.— Concerning the ſeveral degrees of the Mi- " niſtry among the *Fratres Bohemi*, *Laſitius* teacheth, *c.* 3. " that it is not without the example of Chriſt, of the Apo- " ſtles, and the Primitive Church, that ſuch diſtinct degrees " are maintained in the Church. To which may be added " what I ſaid before, and that fine paſſage of *Gregory Nazi-* " *anzen*, in the Funeral Sermon of *Baſil* the *Great*, whom " having commended for that he had alwayes been regularly " advanced through the ſeveral degrees of the Church, he " addes theſe words, I commend the Law of Seamen, by " which he that intends to become a Pilot, muſt firſt be- " take himſelf to rowing, next he muſt ſit at the fore part of " the ſhip, and after he hath rowed and obſerved the winds " a long time, he is at laſt ordered to ſit at the Helm. The " ſame order is obſerved in military offices. Firſt, a Souldier " afterwards a Captain, and at laſt a General. Now that " theſe degrees are given by order one after another, not " all at once, is according to the Laws of Nature, which we " are willing to keep alſo in thoſe things which are wrought " by Art, that we may avoid raſhneſs and confuſion. Con- " cerning this thus ſpeaks S. *Chryſoſtom*, *Homil.* 5. *ad Coloſſ.* " *In a pair of Stairs the firſt ſtep makes way to the ſecond, the ſe-* " *cond to the third; neither is there any way to go from the firſt to* " *the fourth, no more then it is poſſible to go to the ſecond before you* " *have paſſed the firſt. The one is the way to the other, &c.* As a man

" man is not old before he hath paſſed the middle age; nei-
" ther is he of the middle age but after he hath paſſed his
" youth, and before he comes to that, he muſt firſt be a
" child: for God was pleaſed, all things ſhould go by de-
" grees. It is wiſdom to go by degrees in every thing.
" *Wherefore thoſe that would take away Degrees out of the Church,*
" *ſeem not to underſtand what they do, the equality of Miniſters*
" *being conducible neither to the glory nor to the ſtability of the*
" *Church. Not to the glory thereof,* becauſe variety is every where
" delightſome, whereas *Identity* will breed *Satiety* of every
" thing, and *ſatiety* diſdain and loathing. *Nor to the ſtability*
" of the ſame, becauſe every thing is then firm, when the
" leſſer parts being referred to the greater, and the greater
" to the whole, they all hold and ſtick together by their pro-
" per bonds. Hence it is that God hath put variety among
" the ſtars, *So that there is one glory of the Sun, another of the*
" *Moon, and another glory of the Stars: nay, one Star differeth*
" *from another ſtar in glory,* 1 Cor. 15.41. Whence ſhould it be
" therefore that we would have the ſpiritual Heaven, that is,
" the Church, to differ from that *Idea.* And alſo in a buil-
" ding are all the pieces of Timber, Beams, or Pillars, or the
" Top-piece? Are all the Members of our Body one and the
" ſame member? Take away the difference of the Head from
" the Body, of the Eyes from the Ears, of the Tongue from
" the Heart, of the Hands from the Feet, what will it be?
" ſurely a Monſter. O what a fine thing it is, not to be wiſer
" then God? — The name of *BISHOPS* is very well
" known out of the Writings of the Apoſtles, and the im-
" portance thereof, out of the Greek language it ſelf, ſigni-
" fying *one who hath the over-ſight or inſpection of others*, an
" *INSPECTOR*; And it is well enough tranſlated, if
" the truth be not wanting: that is, if thoſe that are called
" to that Office do faithfully conſider, overſee and attend,
" the care, faith, life, manner of ſuch as are committed to
" their charge. Hence it is that *Hieroſme* tranſlates the word
" *Epiſcopus, Supraattendens, ad Evagr.* Therefore it is a need-
" leſs ſuperſtition in thoſe that abhor the very name of *Bi-*
" *ſhop*, becauſe it is abuſed in the *Papacy*: For the names of

Church,

" *Church, Goſpel, Miniſtry, Keyes, Sacrament*, and what not?
" is there abuſed and prophaned. Now if that be a reaſon
" for the rejecting of all the things uſed by Antiquity, with-
" out retaining the very names, what will be left at laſt?
" *The ſacred names that have been impoſed of God, are as it were*
" *the ſacred furniture of Gods houſe*; which muſt not be caſt
" away if polluted, but made clean, *Eſa.* 52. 11. & 66. 20.
" Had not *Belſhazzar* baſely profaned the ſacred veſſels of
" Gods Temple, *Dan.* 5. 4, 23. And were they there-
" fore judged unfit to be received anew into the
" houſe of God, and reſtored to their former uſes?
" *Eſdras* 1. 7. 8. Chriſt who is the everlaſting wiſe-
" dom of God, hath given us a Rule of everlaſting uſe,
" *viz. That the things which were good at firſt, and are evil only*
" *by abuſe, muſt not be caſt away, but brought again to their firſt*
" *original*, Matth. 19. 8. I confeſs that where thoſe of the Re-
" formed Religion are forced to live among Papiſts, *with*
" *whom the Epiſcopal dignity ſignifies nothing but wealth, honours*
" *and worldly pomp*, they abſtain from the Greek word, and
" uſe rather the Latine, or ſome other of their own Lan-
" guage inſtead thereof; *preſſing in the mean while ſo much more*
" *the thing it ſelf*, that is, a *watchful over-ſight of Gods flock*. But
" where we are out of danger, why ſhould we offer to be-
" reave the Church of her Ornaments and Pillars? If any
" one ſayes, that with the Apoſtles a *Biſhop and a Paſtor of a*
" *Church is the ſame*; I anſwer, be it ſo: Let every Paſtor be
" the Biſhop of his Church, that is, the *Inſpector* and *Superin-*
" *tendent* of his particular Congregation; doth he therefore
" ſtand in no need of an *Inſpector* over himſelf? The Apoſto-
" lick Church thought that he altogether needed one; where-
" fore ſhe ordered that the *Inſpectors* of many ſeveral Congre-
" gations ſhould have an *Inſpector* over them all, who was
" by way of excellency called *BISHOP. Why is this godly*
" *wiſdom of Antiquity deſpiſed? Is not a flock of Paſtors alſo a*
" *true flock? And what is a flock without a Shepherd?* Our Eye
" that ſeeth all things, doth not ſee it ſelf; but it is ſeen by
" another Eye. Therefore he that is the *Inſpector* of a particu-
" lar Congregation having the over-ſight of others, cannot

ſee

"see and watch over himself; and so let him not despise an-"other Inspector over him, who doth the like to him that "he doth to others.— Again the same necessity for which "the Apostolical Churches did set a Bishop over the Pastors "of many Churches to be their Inspector, I say, the same "necessity there was likewise after the multiplying of "Churches, to set an Arch-Bishop over many Bishops to be "their Overseer; to wit, the fear of Schisms, and the desire "of keeping the Churches in unity.

55. He who I conceive may be suffered to speak next, is one very well known in *England*, and *England* likewise was very well known to him; one whom (a) *Calvin* judged capable of doing great service to this Church, & whom therefore he wil gladly hear upon the question propounded: and that is *Martin Bucer* the *German*, a person of much learning, of exemplary piety, and of great wisdom and moderation: (b) *Disciplinæ clericalis*, inquit, *pars est* subjectio *peculiaris, qua clerici* gradus & Ministerii inferioris *se subjiciunt illis, qui sunt* in ordine & Ministerio superiore. *Hanc Disciplinæ partem* docuit Dominus nos & exemplo *suo, qui Discipulos futuros Doctores electorum Dei, per universum Orbem, peculiari ad hoc munus Magisterio, & quadam domestica Disciplina instituit; quem imitati Apostoli, suos quoque Discipulos unusquisque habuit, quos ad sacrum Ministerium rite obeundum formaret. Omnis enim difficilior vitæ functio, peculiarem quoque ac perpetuam requirit doctrinam, institutionem ac custodiam: uti videre est in Philosophiæ studiis & institutione militari. Quod perpendens* Licurgus *Rempublicam Lacedæmoniorum sic instituit* (uti Xenophon *testatur*) *Ne ullus in Republica ordo sine suo proprio esset Magisterio. Item* & Plato *in legibus & Republicâ requirit, ne quid omnino sit in civibus ἀφρόντιστον* (incustoditum.) *Hinc* & *Dominus noster, cum vult suos sic* committi *invicem & cohærere, ut membra in corpore commissa sunt atque cohærent: subjicit sane unumquemque suorum aliis, à quibus tanquam a membris amplioris ac latius patentis virtutis & efficaciæ custodiatur, moveatur & regatur. Idem præcipit Spiritus Sanctus*, subjicimini invicem in timore Domini, Ephes. 5. *Ista itaque considerantes Sancti olim Patres eum in clero ordinem, descripserunt, ut cæteri omnes Clerici à Presbyterio singulari-*

Bucer.

(a) De Bucero obitu nihil arbitrabar, ne vulnus meum scinderem. Dum enim mecum reputo quantum in unius morte, jacturam fecerit Dei Ecclesia: fieri non potest, quin novo subindè moerore excrucier. Angliæ multum profuisset. *Calv. Farello. Epist. l. p. 27.*

(b) *Bucerus de Discipl. Cler. in tractatu de vi & usu S. Ministerii.*

lari cura custodirentur & gubernarentur. Inter Presbyteros verò Episcopus ut Consul inter Senatores Reipublicæ, ita hic primam, cum totius Ecclesiæ, tum singulariter ordinis Clericalis universi curam gereret, atque custodiam. Episcopos verò ordinaverunt in singulis frequentioribus Ecclesiis. Atque cuique talium Ecclesiarum viciniores, quæ in minoribus essent oppidulis vel pagis, Ecclesias commendaverunt, eoque voluerunt Presbyteros atque Curatores istarum, quos vocaverunt Chorepiscopos, quosque viciniori sibi Episcopo & Presbyterio auscultare. Quos Episcopi illi primores subinde cum omni suo Clero convocabant, & in scientia atque diligentia muneris sui instaurabant— Voluerunt præterea Synodis & convocandis & moderandis præesse Metropolitas, Episcopos cujusque Metropolis, ac proinde his Metropolitanis Episcopis injunxerunt curam quandam & solicitudinem omnium Ecclesiarum per suam provinciam; ut si quid minus rectè, vel à Ministris Ecclesiarum vel a plebibus institutum, factumve intellexissent, monerent de eo in tempore: sique id suis admonitionibus non possent emendare, ut ad corrigendum illud Episcoporum convocarent Synodum. Nam nihil judicii illis concessum erat, quod sua propria authoritate exercerent in Ecclesiis, quæ ipsæ suos haberent Episcopos. Omne enim & in plebem quamlibit & clerum, judicium erat penes suum cujusque Ecclesiæ Episcopum & Presbyterium, Episcopos autem judicabat Synodus. Eoque cum Ecclesiis essent ordinandi Episcopi, constitutum erat, ut ad eandem Ecclesiam convenirent Metropolitanus cum cunctis, (si id fieri Ecclesiarum commodo posset) sin cum aliquibus, non minus tamen duobus aut tribus Provinciæ suæ Episcopis, qui electionem Episcopi (si facienda adhuc esset) gubernarent, factumque examinarent, & in electum inquirerent quam severissimè, & tum demum ad Episcopalem functionem inuiarent. Porrò ubi orbis Ecclesiis repletus fuit, ac ipsi quoque Metropolitani sua singulari curâ opus haberent; nec enim prout coeperant esse plurimi, ita omnes pro suo loco satis vel sapiebant vel vigilabant (pauci enim semper, & in omnibus hominum ordinibus præstantes.) Episcopis quibusdam primarum Ecclesiarum aliquot provinciarum cura demandata est, ut Romano, Constantinopolitano, Antiochono, Alexandrino, deinde Cæsariensi Capadociæ, & aliis quibusdam, prout fidelium Christi Ecclesiis multiplicatis necessitas videbatur requirere.— Tandem Romanus sub Phoca obtinuit titulum Universalis Episcopi, quo

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sensim abuti magis, magisque hujus sedis Episcopi cœperunt, donec data occasione, primum, divisione Imperii sub Carolo Magno, postea dissidiis Principum & Nationum, quibus fregerunt potentiam Imperatorum occidentis, atque Regum aliorum, se in illam, in qua nunc se jactant, Antichristianam potentiam extulerunt: oppressa primum Episcoporum, deindè omnium etiam Regum & Imperatorum potestate. Sic itaque evertit Satan omnem salutarem ordinis Clericalis obedientiam & Gubernationem.— At quia omnino necesse est, ut singuli Clerici suos habeant proprios Custodes & Curatores; instauranda est, ut Episcoporum, ita & Archidiaconorum, aliorumque omnium, quibuscumque censeantur nominibus, quibus portio aliqua commissa est Custodiendi gubernandique cleri, authoritas, potestas, sed & vigilantia & animadversio, nequis omnino sit in hoc ordine ἀφρούρητος. "A part of clerical Discipline is the speci-
"all *Subjection* of Clergy-men, by which those that are of an
"inferiour *degree* and Ministry, *do submit* themselves to them
"who are of an *higher Order* and place. This part of Disci-
"pline *our Lord hath taught us*, and that by his own example;
"who intending to make his Disciples the Doctors of the
"Elect of God throughout all the world, gave them a pecu-
"liar power for the execution of that Office, having first fit-
"ted them for it, as it were, by a domestical Discipline. The
"Apostles likewise, in imitation of their Master, had each of
"them their own Disciples which they did teach and pre-
"pare for the right performing of the sacred Ministry. For
"every profession or peculiar manner of living with more
"strictness than others, doth require likewise a peculiar
"Doctrine, Institution and Over-sight, as may be seen in
"the very study of Philosophy and Military Discipline:
"which *Licurgus* considering, he so ordered the Common-
"wealth of *Sparta*, as *Xenophon* witnesseth, that there was
"no rank or order in it, but had its proper and peculiar Ma-
"gistracy. *Plato* likewise requireth in his Book *De legibus*
"*& Republicâ*, that by no means Citizens be suffered with-
"out some power over them to keep them in order. Hence
"it is also that our Lord requiring his Disciples to joyn to-
"gether, and adhere each to other, in the same manner that
"the members of the Body are joyned and knit together, doth

Ibid.

" ſubject every one of his to ſome other, to be by them kept,
" moved, and governed as by members of ampler and greater
" power and efficacy. The Holy Ghoſt giveth the ſame rule,
" *Submit your ſelves one to another in the fear of God*, Eph. 5.
" Wherefore the holy Fathers taking all theſe things into
" conſideration, did inſtitute of old ſuch an Order among
" the Clergy, that by means thereof all other Clerks were
" to be under the ſpecial tuition and government of the Pres-
" bytery. And among the Prieſts, as the Conſul among
" the Senators of the Commonwealth, ſo the Biſhop had the
" chiefeſt care of, and power over, not only that whole
" Church, but more ſpecially all the Clergy of what order or
" degree ſoever: And Biſhops they ſet up in all thoſe Churches
" that were numerous. And they committed to the charge
" of every one of ſuch Churches the neighbour Congregati-
" ons that were in leſſe Towns and Villages, ordering the
" Prieſts and Curates thereof, whom they called *Chorepiſcopi*,
" to obey all and every of them, the Biſhop and Presbytery,
" that were neareſt unto them. And thoſe chiefeſt Biſhops
" did uſe to call them together from time to time, with their
" whole Clergy, giving them inſtruction, and exhorting
" them to be careful in performing the duty of their place and
" calling.—Moreover they ordered that *Metropolitans* (theſe
" were the Biſhops of the chief City in every Province)
" ſhould call Synods and be the Preſidents of them, wherefore
" they committed to theſe *Metropolitan* Biſhops in a man-
" ner the charge of all the Churches of their Provinces; to
" the end that if they knew any thing to be done or order-
" ed amiſs, either by the Miniſters of the Churches, or the
" people, they might admoniſh them thereof in due time:
" and if they could not prevail to have thoſe things mended
" by their admonitions, that then they ſhould call a Synod
" of Biſhops to ſee them corrected. For they had no authori-
" ty to exerciſe any juriſdiction of themſelves in thoſe
" Churches which had their own Biſhops. For the Biſhop and
" Presbytery of every Church had all manner of juriſdiction
" over the people and Clergy; and as for the Biſhops them-
" ſelves they were judged by the Synod. Wherefore when

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"any were to be ordained Biſhops of Churches, it was ap-
"pointed that the Metropolitan, together with all the Bi-
"ſhops of his Province, (if that could be done with the con-
"veniency of the Churches) or with ſome of them, at leaſt
"two or three, ſhould reſort to the Church where the new
"Biſhop was to be ordained; there to order and direct the
"election of the Biſhop, (if it were yet to be done) or to
"confirm the ſame, if it were made before; and to enquire
"with all poſſible exactneſs into the life and doctrine of the
"Biſhop Elect; and then, laſtly, after all that to conſecrate him
"to the office of a Biſhop. —Further, when the world was
"filled with Chriſtian Churches, and even the Metropolitans
"themſelves ſtood in need that ſome ſhould take the charge
"of them; for when they became many in number, they
"had not all of them that wiſdom and vigilancie which
"belonged to their place (there being alwayes but few that
"are choice and excellent in every Order of men.) The
"charge of a certain number of Provinces was committed
"to ſome Biſhops, *viz.* to thoſe of the chiefeſt Churches, as
"to the Biſhop of *Rome*, and to thoſe of *Conſtantinople*, *An-
"tioch*, *Alexandria*, and after to the Biſhop of *Neoceſarea*,
"and ſome others, as the exigencies of the Churches did
"ſeem to require it, according as they did grow in number
"and were multiplied. —At laſt the Biſhop of *Rome* obtai-
"ned the title of *Univerſal Biſhop* under the Empire of *Pho-
"cas*, which title the Biſhops of that See did by little and
"little begin to abuſe daily more and more, till finding an
"opportunity (firſt by the diviſion of the Empire under
"*Charlemaine*, and afterwards by the diſſentions of Princes
"and Nations, through which they broke the power of the
"Emperors of the Weſt and other Kings) they raiſed them-
"ſelves to that height of Antichriſtian power, wherein they
"ſo much pride themſelves at this day; having depreſſed
"the lawful power firſt of other Biſhops, and afterwards of
"all Kings and Emperors themſelves. Thus therefore was
"it that the Devil overthrew all wholſome Subjection and
"Government in the Clergy. —But being it is altogether
"neceſſary that every one of the Clergy, have their Keepers

"and Governors; the Authority, power, and alſo the vigi-
"lancy and diſcipline, not only of *Biſhops*, but likewiſe of
"*Arch-deacons*, and alſo of all others by what name ſoever
"they be called, who have any part in the over-ſight and
"government of the Clergy, is to be reſtored; that ſo there
"may be none whatſoever in that Order without ſome Supe-
"riour to have an eye over him, & to keep him in obedience.

Bucerus l. 1. de Regno Chriſti. c. 10.

26. Thus much *Bucer* of Church-Government. Do but give him audience, and you will hear him ſpeak as much to the purpoſe in all the reſt, and he will hardly leave untouched any of the queſtions in debate *Nunc videamus*, inquit, *quomodo ſit reſtituenda in Eccleſiis & Diſciplina ceremoniarum. Sunt verò hæ neceſſariæ & omnium Chriſtianorum cammunes ceremoniæ: Sanctificatio locorum, in quibus Chriſti religiones publicè adminiſtrentur: Sanctificatio temporum, quibus populus in Domino coeat, religionibuſque vacet: certa adminiſtratio verbi, Sacramentorum, diſciplinæ modificatio; ſacræ oblationes & horum diſtributio in pauperes. Primum enim certa oportet habere Chriſtianos loca; ſacris cœtibus & traditis à Chriſto Domino Religionibus deputata, quæ nullis aliis uſibus, niſi ſumma cogat neceſſitas, debent*

Ibid. cap. 11.

patêre. —Altera communis Chriſtianorum ceremonia eſt, ut ſicuti certa loca, ita etiam definita tempora ſacris Chriſti Religionibus ſanctificent. Eſt quidem Dominus celebrandus à nobis & invocandus omni tempore, ſicut etiam in omni loco Dominationis ejus: ſed quoniam hoc, fidelium coacto cœtu, & majore ſubinde religione faciendum eſt, viſum eſt Domino, ut ad hanc rem haberent fidelos ejus quadam ſingulariter conſecrata, ſicut loca, ita & tempora. —Atque utinam populus adduci poſſit, ut cum Dominicis diebus vel ea tantum feſta Chriſto & propriæ ſaluti non profligandæ, ſed inſtaurandæ, verè ſanctificaret, quibus celebratur Domini Incarnatio, Natalis, Circumciſio, Epiphania, Supplicium, Reſurrectio, Aſcenſus in cœlum, & Spiritus Sancti miſſio. Item quibus viſitatio Mariæ Matris Domini, Natalis Johannis, & divi Petri atque Pauli, Martyrum, Angelorumque peragitur memoria. ----Tertia communis Chriſtianorum Ceremonia eſt, Sacrarum Sanctis Chriſti cœtibus actionum, ut adminiſtrationis verbi, Sacramentorum, & diſciplinæ Chriſti, precum & Pſalmorum, ejuſmodi ratio & moderatio, ut illæ cuique populo religioſè, decenter & ordine, ad veramque fidei

Cenſura *M. Buceri* de admonitione in fine libri adjecta qua ratio redditur cur ex ceremoniis, &c *cap.* 16 *Bucerus de Regno Chriſti. cap.* 33.

fidei ædificationem exhibeanter, & administrentur. Qua in re Ecclesius Christi sua est permittenda libertas, quò unaquæque eum præfiniat modum & rationem sacrarum lectionum, interpretationum Scripturarum, Catechismi, administrationis Sacramentorum, Precum & Psalmorum: Item publicæ peccantium reprehensionis, ad agendam pœnitentiam ligationis, atque eorum qui agendo pœnitentiam Ecclesiis satisfecerunt, reconciliationis, quam possit quælibet Ecclesia confidere suis populis maximè eò conducturum, ut ex his actionibus ad veram vivamq; pœnitentiam commoveantur, & in fide Christi confirmentur, atque provehantur. Quæ tamen in eadem gente vel regno Ecclesiæ sunt, cum ibi hominum ingenia non tantoperè varient, non pulcrum modò, verum ad augendam sacrorum Christi existimationem, pleriſque admodum commodum est, ut quantam possint, in his rebus observent Conformitatem. "That "is, Now let us see how the Discipline of Ceremonies must "be restored to the Churches. These are necessary Ceremo- "nies to all Christians: the *hallowing* of *Places* for the publick "administration of Christian duties: the *hallowing* of *Times* "for the people to come together in the Lord for the perfor- "ming of holy Duties; and a certain *set way* of administring "the word and Sacraments; an Order of Discipline; holy "offerings and distribution thereof unto the poor. For, first "of all, it is requisite for Christians to have certain places set "apart for holy Assemblies, and for the performing of such "holy duties as have been enjoyned by Christ our Lord; "which places ought not to be put to any other uses, unless "it be upon the greatest and most urgent neceffity. —An- "other Ceremony common to all Christians, is the *Consecra-* "*tion* as of *certain places*, so of *certain times* for Divine Service, "It's true that God is to be celebrated and called upon by us, "as at all times, so in every place of his Dominion: but be- "cause that duty of ours ought to be performed in the Con- "gregation of the faithful, and sometimes with greater so- "lemnity, it hath seemed good to the Lord that his faithful "people should have as certain places, so certain set times "set apart and consecrated in a special manner for that pur- "pose. —And would to God that the people could but be "brought to the true hallowing to Christ our Lord, and to

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« the furthering, not deſtroying of their own ſalvation, of ſo « much as thoſe holy dayes, beſides the Lords day, in « which the *Incarnation* of our Lord, his *Nativity*, *Circumciſi-* « *on*, *Epiphany*, *Paſſion*, *Reſurrection*, and *Aſcenſion* into Hea- « ven, and the ſending of the Holy Ghoſt, are celebrated: « And thoſe likewiſe in which the *Annuntiation* of *Mary* « the Mother of our Lord; the *Nativity* of *John* the *Baptiſt*; « and in which *Peter* and *Paul*, and the *Martyrs* and *Angels* « are commemorated. —The third Ceremony common to « all Chriſtians is that which compriſeth generally all holy « actions of the publick Aſſemblies of Chriſtians; that is, « ſuch a manner and order for the adminiſtration of the « Word, Sacraments, Diſcipline of Chriſt, Prayers, and « Pſalms, as that they be ſet forth and miniſtred to every « people *Religiouſly*, *Decently*, and in good *Order*, and to true « edification. In which thing every Church is to be left to « her own liberty, to *PRESCRIBE* the manner and way « of holy Leſſons, expounding of Scriptures, Catechiſme, « adminiſtration of Sacraments, Prayers and Pſalms: Alſo « of publick reprehenſion of ſinners, of binding them to do « penance, and for the Reconciliation of ſuch as by their do- « ing penance ſhall be found to have ſatisfied the Church. « All which muſt be done in ſuch a way as every Church may « truſt to be moſt likely to move & lead her people by means « of thoſe actions unto a true and lively penitence, and con- « firm and advance them in the Faith of Chriſt. In the mean « while thoſe Churches that are of the ſame Nation or King- « dom, ſince there is not ſuch diverſity of inclinations a- « mongſt them, it is not only comely, but alſo to moſt of « them very conducible for the breeding a greater and more « reverent eſteem of the publick Worſhip of Chriſtians, to « have as much *Conformity* as poſſible in thoſe things.

Martinus Bucerus in cenſuri ſuper libro ſacrorum, &c. in præfat.

57. Now to other particulars he goeth on thus, and firſt of the Book of Common Prayer in general. *Equidem cum primùm in hoc Regnum (Angliæ) veniſſem, qua publicè dogmata quique Ritus in Eccleſia eſſent recepti: videremque eò, num meum poſſem Miniſterium his ſolido conſenſu adjungere, librum iſtum Sacrorum per interpretem, quantum potui, cognovi diligenter. Quo facto egi gratias*

tias Deo, qui dedisset vos has ceremonias eo puritatis reformare. Nec enim quicquam in illis deprehendi, quod non sit ex verbo Dei desumptum, aut saltem ei non adversetur, commodè acceptum. —In Descriptione Communionis & quotidianarum precum nihil video in libro esse descriptum quod non sit ex Dei literis desumptum, si non ad verbum ut Psalmi & Lectiones, tamen sensu ut sunt Collecta. Modus quoque harum lectionum ac precum, & tempora sunt admodum congruenter & cum verbo Dei, & observatione priscarum Ecclesiarum constituta. Religione igitur summa retinenda erit & vindicanda haec Ceremonia. —Signum hoc (crucis) (non, tam quod est usus in Ecclesia antiquissimi, quam quòd est admodum simplex & praesentis admonitionis crucis Christi) adhiberi nec indecens nec inutile existimo, si adhibeatur, modò purè intellectum, & religiosè excipiatur, nulla nec superstitione adjuncta, nec elementi servitute, aut vulgari consuetudine. —In constitutione de Baptismate aegris infantibus privatim conferendo, sunt omnia sanctè proposita, utinam ita serventur; & maximè illud, ne baptismata infantium differatur. Nam eò patefit Diabolo ostium introducendi contemptum Ecclesiae, ac ita totius redemptionis & communionis Christi; quod per Sectam Anabaptistarum nimis optatè obtinuit opinionem apud quamplurimos. — Ritus, ut Annulum, & si quod aliud signum desponsationis sponsus velit dare sponsae, sive aurum, sive argentum: ut ista sponsus prius ponat in librum sacrorum, & inde Minister sponso illa reddat, quo ipse ea sponsae tradat, praescriptis in libro verbis; Et hic (inquam) admodum commodus ritus esse videtur, si modo quid ista omnia significent, populo subinde explicetur. Ut, quod Annulus & cætera dona, quibus sponsus sponsam ornare vult prius in librum sacrorum deponuntur, & à Ministro sponso rursus traduntur tribuenda sponsae, significare; oportere nos nostra omnia, priusquam illis utamur, offerre Deo, cujus sunt, & consecrare, & illa tanquam ex ipsius manu accipere ad illius gloriam usurpanda Ita annuli insertionem in proximum minimo digitum manus sinistrae; in quo digito aiunt nervum quemdam prodeuntem de corde finiri: caterisque nervis ejus digiti implicari, significare, cor sponsae debere semper sponso esse devinctum vinculo amoris perpetuo, ut annuli nullus finis est. Ac his omnibus ideò illa verba adjungi; In nomine Patris, & Filii, & Spiritus Sancti, ut cogitent, nihil inter ipsos vel ratum fore, vel revera bonum & salutare, nisi ex. Ibid. cap. 1. Ibid. cap. 12. de signo crucis. Ibid. cap. 15. Ibid. cap. 20.

ex singulari favore & benignitate Dei. Est & illud admodum piè ordinatum, ut novi conjuges unà quoque de mensa Domini communicent. Nam non nisi in Christo Domino debebant Christiani inter se Matrimonio jungi. —*De communione Domini exhibenda ægrotis, & quæ hic præcipiuntur, sunt divinis Scripturis satis consentanea. Communionem enim sumere Domini, & de mensa ejus, ad consolandum perturbatas conscientias non parum valet; Si ea ut Dominus instituit, sumatur. Optarim ut communicare mensa Domini omnes velint omni die Dominico.* —*Signum Impositionis manuum, etiam Episcopi soli præbebant, & non absque ratione. Sive enim sit fœdus Domini baptizatis confirmandum: sive reconciliandi ii, qui gravius peccaverunt: sive Ecclesiis ministri ordinandi: hæc omnia ministeria maximè decent eos, quibus summa Ecclesiarum cura demandata est.* —*Ad quæstiones propositas (de re vestiaria) pro meo officio. Ea sic habent.* An sine offensa Dei liceat Ministris Ecclesiæ Anglicanæ illis uti vestibus, quibus hodie utuntur, atque à Magistratu præscriptæ sunt? *Item,* An is, qui affirmarit nefas esse, aut recusaverit his vestibus uti, peccet in Deum, quia immundum esse dicit, quod Deus sanctificavit: Et in Magistratus, quod violet ordinem politicum? *De priore quæstione est hæc, quam me credo ex divinis didicisse literis, mea sententia. Primum, nolo de ullis Ecclesiarum Anglicarum Ministris mea responsa intelligi: nisi qui veri, fidique sunt omnium mysteriorum Dei dispensatores: tutumque Evangelium Christi, cunctaque ejus & Doctrinam & Disciplinam, populis suis summa fide tradere, & eorum instillare, infigereque animis student. Qui jam Ecclesiarum Anglicarum Ministri hujusmodi sunt, eos sentio posse vestibus illis, quorum hodie usus est, uti cum gratia Dei. Hoc verò tum demum censeo facturos, si cum clarissime & Christi Servatoris prædicatione, & Antichristi totius tum Romani, tum cujuscunque detectione atque detestatione, populum probè docent:* se his vestibus utendo, nihil omnino velle constabilire impiorum commentorum, quæ Antichristi Romani obtruserunt populis: *nec quod Sacerdotes cæteris Christianis per se sint Sanctiores, & ad placandum Deum efficaciores; nec, quod Christum in sacra communione patrisistant, ut nunc loquuntur, ejusque meritum suo opere & arbitratu cuiquam applicent, supra quam cuiquam, propria fide, ex verbis & Sacramenti Dei percipit:*

Nec

Ibid. c. 22. De communione Dom. exhibenda ægrotis.

Bucer. Explicatio de vi & usu S. Ministerii in Scriptis Anglicanis. p. 570.

Bucerius de re vestiaria in Sacris, ad præscriptas aliquot quæstiones à R. D. Tho. Arch. Cantuar. Bucero propositas.

1 Cor. 4. Act. 20.

Nec quod Ahoronica sint nobis revocanda. Sed præstare tantum eo obedientiam Regiæ Majestati & iis penes quos Dominus vult esse de externis Ecclesiarum ritibus (consentienter tamen verbo Dei) statuere: ac defugere offendiculum turbati ordinis, consensusque publici: tum testari piis hominibus omnem Dei creaturam bonam esse, etiam Significando: *posseque proindè omnes Christo verè credentes, piè iis rebus uti, quibus quamtumvis abusi alii sint impiè. Sed nec Regiam Majestatem nec Magnum Regni concilium, puto quicquam Superstitionis harum usu vestium velle retinere, aut fovere: sed cum ejusmodi vestium usus ante Papam Romanum Antichristum, fuerit piè à sanctissimis patribus usurpatus, possitque hodiè ad aliquam sacri Ministerii, totiusque Christianismi, erga juniores ac rudiores homines deservire commendationem, si earum significatio pia instituatur, atque probè etiam doceatur, noluisse remotione harum vestium dare occasionem infirmioribus fide hominibus, verum Christi Ministerium fastidiendi, aut contemnendi: vel etiam suspicionem illis ingerere de se, quasi irreligiosa quadam levitate gauderent cuncta usurpata antea in religionibus, etiam quorum possit bonus usus esse, invertere, & abolere. Populum igitur debere ex harum vestium conspectu de nulla alia re cogitare, quam de cœlesti puritate atque candore, omniumque virtutum ornatu, qui per sacrum Ecclesiæ Ministerium credentium omnibus commendatur, atque etiam exhibetur: ut eum candorem & ornatum orent, cum sibi ipsis tum Ministris ipsorum, & ad comparandum eum, omni studio enitantur: quo omnes eniteant tandem vestibus justitiæ & salutis. Oportere Ministros tamen aliquibus vestibus uti, & quæ non tantum eorum tegant atque foveant corpora, sed etiam aliquid* Significent, *& alicujus admoneant. Cum itaque visum nunc sit Regiæ Majestati, atque primo Regni concilio, ut harum adhuc usus vestium hactenus retineatur, debere ipsos ad Gloriam Dei, & honorem Regiæ Majestatis, impium Papistarum abusum, & in his bonis per se Dei creaturis, pio usu commutare, atque reipsa declarare, sanctis & puris hominibus omnia sancta esse & pura vereque sanctificari per verbum & orationem: nec ullos vel dæmones, vel homines, posse ullam Dei creaturam sic contaminare, ut eam pii homines non valeant piè & ad gloriam Dei usurpare, etiam usu significationis, non tantum fruitione effectuum naturalium. Debent enim omnes creaturæ, præter exhibitionem divinæ benignitatis,*

per effecta naturalia, nos etiam ipsius creatoris sui & nostri nostræque in eum gratitudinis multis modis admonere. Ad quas etiam admonitiones possunt ac debent publicè adhiberi. Scripturæ, ex quibus me credo hanc sententiam didicisse, sunt ferè jam indicatæ, hæsc. quæ docent omnem Dei Creaturam bonis bonam esse, etiam significando & admonendo: nec posse in ulla Dei creatura ullum hærere piis hominibus abusum impiorum: Christum Dominum suis liberum harum rerum reliquisse usum: quos assumpsit Dominus, eos suscipiendos esse, & non ad dijudicationem cogitationum: ita tamen nos usum semper ejusmodi rerum debere temperare, ut ad decorem aliquem, ordinem & fidei ædificationem faciant, Rom. 14. 1 Cor. 8. 9, 10. 1 Tim. 4. *Item quem describunt exempla Apostolorum, qui tam din Ceremoniis* Mosaicis, *nec impiè usi sunt. De altera Quæstione, mea est sententia hausta, ut credo ex Divinis literis,* Eos qui dicunt, vestibus de quibus agitur quovis modo uti, etiam eo, quem descripsi, nefas esse, ad minimum errare; & hoc eo, quod negant sanctificatis esse sancta omnia. *Idem affirmo de iis, qui ex eadem causa vestibus illis nolunt uti; cum publico Regni Decreto, & Ecclesiarum consensu, usus earum, & non superstitiosus nec levis, sit præscriptus. Possit enim usus harum vestium ea superstitione, aut in gratiam Romani aut alicujus alterius Antichristi, sicut nunc in* Germania *fit, obtrudi, ut piis Christi Ministris admitti ille piè nequeat. Fateor etiam, eos Magistratibus piis suum honorem imminuere, qui eorum negant in his rebus judicio esse deferendum.* —*Porro dicere, has vestes, per Antichristi abusum sic esse contaminatas, ut nulli Ecclesiæ quamtumvis aliqua Christum suum, & rerum omnium libertatem nosset & coleret, sint permittendæ, religio sanè mihi est, nec ullam video scripturam, qua possim istam bonæ Dei creaturæ condemnationem tueri.* —*Ritum aliquem* Aaronicum *esse, vel Antichristianum, in nullis hæret Dei creaturis, in nulla veste, in nulla figura, in nullo colore, aut ullo Dei opere: sed in animo & professione bonis Dei creaturis, ad impias significationes abutentium. Quæ Scriptura docet, diabolo, vel malis hominibus eam esse factam potestatem, ut abusu suo ullam queant Dei creaturam & bonam etiam significando & admonendo per se malam facere & impiam? Quo-circa nihil potest verè dici, esse sacerdotii* Aaronici, *quatenus abolitum illud est (nec enim sanctum Ecclesiæ Ministerium*

Bucerus de re vestiaria ad Dom. Joan. Hopperum.

Ibid.

quod

quod & præceptis de ſacerdotio Aaronico docetur abolitum, adhuc illud eſt) niſi quod ea ſuperſtitione uſurpetur, tamquam ſit etiam revelato Chriſto ad ſalutem neceſſarium, aut per ſe utile, aut quo occaſio detur aliqua ſibi hanc ſuperſtitionem ſumendi, vel retinendi, vel concordiam fratrum turbandi. Ita nec Antichriſtianus ritus dici poteſt, niſi quo aliqua Antichriſti exhibeatur profeſſio, & communicatio, vel tali profeſſioni, & communicationi deſerviatur. Jam autem quis neget Dominum multis electorum ſuorum, ut cunctis ex rebus ſignificationes & admonitiones prater uſus naturales, ſibi tantum ſumant, & Dei beneficiorum, & ſuorum officiorum, nec ullius rei malæ; ſicque deteſtentur ex animo, omnia quæ à Chriſto ſunt aliena, ut nulla omnino eis dari poſſit occaſio ulla ex re, in quantocunque abuſu illa fuerit aliis, ullius ſuperſtitionis, aut cum tenebris communicationis, aut perturbationis fraternæ benevolentiæ? Si jam tales veri Chriſtiani, quorum facile multi paſſim extarent, ſi cum purâ Chriſti Doctrina, vigeret etiam tota ejus communio & diſciplina, in ſuis Eccleſiis judicarent facturum aliquid ad ſancti Miniſterii commendationem apud ſimplices homines & pueros, Miniſtros ſingulari aliqua veſte uti in miniſtrando, & ea etiam, qua Papiſtæ ſunt abuſi, cur non deberem hujuſmodi Chriſtianos ſuo relinquere judicio? Equidem nullam video Scripturam docere. Cur deberem autem, non dubito clarè doceri, Rom. 14. 1 Cor. 8. & 9. tum multis aliis in locis, quibuſcunque, ſc. de libertate, & bono uſu creaturarum, non ciborum tantum verum omnium rerum docemur. Conſtat etiam Dominum noſtrum Jeſum Chriſtum ſubſtantiam tantum Miniſterii, cùm verbi, tum Sacramentorum, ſuis verbis nobis præſcripſiſſe, & catera omnia quæ ad decentem & utilem adminiſtrationem myſteriorum ejus pertinent, ordinanda permiſiſſe Eccleſiæ. Unde ſacram cœnam nos non veſperi, nec in domo privata, nec diſcumbendo, nec cum viris tantum celebramus. Quis jam impietatis damnaret Eccleſiam, ſiquo puro & ſancto ſuorum conſenſu, eum morem haberet, ut ſinguli etiam ad cœnam ſacram, ſicut olim recens baptizati faciebant, veſte albâ uterentur! Non-nulli adnumerant his rebus, liberæ ordinationi Eccleſiarum relictis, etiam cœnam Domini, in anno ſemel tantum ter aut quater, vel pluries celebrare, & cœnæ adſtare, nec Sacramenta participare. Sed conſtat verè Papiſticum eſſe utrumque. Apoſtolos enim, & Apoſtolicas Eccleſias conſtat ex Domini inſtituto, ſingulis diebus dominicis, &

quoties frequentiores fratrum cœtus habuerunt, & ſacram cœnam celebraſſe, & præſentes omnes ea participaſſe, &c. Iſta itaque duo, Domini cœnam tam rarò celebrare, & ea tam paucos communicare, per ſe Papiſtica judico: pugnant enim cum verbo Dei. Illa autem de loco, de tempore, de habitu corporis, ad ſacram cœnam vel celebrandam, vel ſumendam, de admittendis & mulierculis ad ſacræ cœnæ communionem. de modo precum atque hymnorum ad Deum, ita etiam de veſtitu, & aliis rebus, ad externum decorum pertinentibus, non dubito Dominum Eccleſiæ ſuæ liberam feciſſe poteſtatem, ſtatuendi de his rebus, & ordinandi, quæ judicaverit quælibet Eccleſia apud ſuum populum maximè collatura ad ſuſtinendam, & augendam reverentiam erga omnia Domini ſacra. Si itaque aliquæ Eccleſiæ ex hac libertate Chriſti, & ad hunc finem ædificandæ plebis Chriſti, Miniſtros ſuos vellent in ſacris Miniſteriis aliquibus ſingularibus veſtibus uti, remota omni ſuperſtitione, omni levitate, omnique etiam inter fratres diſſentione, id eſt, abuſu. Tales certè Eceleſias non video quis poſſit jure ob hanc rem condemnare ullius peccati, nedum communionis cum Antichriſto. Eam enim libertatem, ſiquis contendat nulli Eccleſiæ Chriſti eſſe permittendam, oportebit ſanè fateri, unum ex his, aut nihil omnino circa cœnam Domini ordinandum Eccleſius eſſe conceſſum, de quo non habeant expreſſum Chriſti mandatum: quo pacto condemnabuntur cunctæ Eccleſiæ impiæ audaciæ. Nam omnes & tempus, & locum, & habitum corporum, in ſacræ cœnæ celebratione obſervant, admittuntque ad ſacræ cœnæ communionem mulieres: de quibus omnibus rebus, non ſolum nullum habent Domini mandatum, ſed etiam contrarium exemplum: Dominus enim ſuam cœnam celebravit veſperi, non mane; in domo privata, non publicâ; diſcumbens cum ſuis, & ſumpta cœna Paſchali, non ſtans; & hanc ſolam ſui communionem exhibens: Denique excluſis mulieribus, quas habuit tamen inter Diſcipulas ſuas ſanctiſſimas. Aut fieri non poſſe, ut ſint Eccleſiæ, quas Dominus eo uſque omni liberet ſuperſtitione, & abuſu bonarum creaturarum ſuarum, ut puris per veram fidem in nomen ejus, ſint omnes Dei bonæ creaturæ, & uſu ſignificationis puræ; quod qui dicat, is certè negabit eo ipſo Chriſtum Dominum eſſe omnibus hominibus eum, quem ſe promiſit futurum omnibus liberatorem ab omni immunditia. Aut poſſe impios abuſu ſuo bonas Dei creaturas per ſe ita vitiare, ut nemini

pio

pio ad pium usum queant deservire, quod apertè adversatur testimonio Spiritus Sancti, Rom. 14. 1 Cor. 8. & 9. 1 Tim. 4. *Aut certè non licere Christianis res quaslibet disponere, & ad admonendum creatoris sui, & nostri, ejusque in nos beneficiorum, atque nostrorum, erga eum officiorum; id quod pugnat cum eo quod Spiritus Sanctus passim docet, de agnoscendo & colendo Deo, in omnibus operibus suis, & faciendo omnia in nomine Domini nostri Jesu Christi, ad gloriam Patris. Hæc omnia absurda piis animis defugienda sunt, nec mali illud metuendum est, quod objici solet: Si tanta Ecclesiis libertas conceditur, ut res quaslibet adhibeant etiam ad pias significationes, & admonitiones: fore, qui cunctos vel* Aaronis, *vel Antichristi Romani, vel Gentilium ritus in nostra sacra inferant. Nam Ecclesiæ quas ego descripsi, quibusque eam de qua ago, libertatem existimo negari non posse; ita quicquid vel rituum, vel vestium in usum suum desumant, temperabunt, ut serviant Evangelio Domini nostri Jesu Christi illustrando, non obscurando, uti apud verè Christianos omnium externorum rituum à Domino non præceptorum expressis mandatis. Proximus finis (rituum) est, commendatio, & exornatio ministerii Evangelici, per quod cuncta profligatur superstitio, omnesq; rerum quarumlibet abusus. Velimus, nolimus, fateri nos oportet, discrimina cultuum in gerentibus munera civilia, apud homines rectè institutos, causam dare singularis erga Magistratus reverentiæ? Quid jam obstet, quo minus idem fiat, in Ministerio Religionis? venit quidem a Spiritu Sancto necessario omnis pius animi motus, & verbo Dei sustentari eum necesse est; Attamen huic spiritui, & huic verbo Dei apud pios nihil creaturarum (adversatur) & eo minus si res publico instituto ad piam aliquam deputetur significationem, atq; admonitionem. Omnia namq; opera sua Deus bonis in bonũ, & hunc multiplicem usum suis hominibus condidit, conservat, atq; si in ipso his utuntur, exibet. Pensitemus quæ de significatione muliebris veli, & detecto capite viri Spiritus Sanctus doceat?* 1 Cor. 10. *Cur enim de Angelorum lucidis vestibus meminerit nominatim? Nihil namq; facit temere, et cunctis rebus salutẽ fuorũ quæ fide constat Evangelii procurat.* "I confess that when I came first into this Kingdom (of "*England*) being desirous to know what were both the Do-"ctrine and Rites and Ceremonies publickly received, that

so,

"so I might see whether I might joyn thereto my Ministry
"with full consent; I used all the diligence I could, by
"means of an Interpreter, to be acquainted with the Ser-
"vice Book; which having done, I thanked God who had
"granted you to reform these Ceremonies to such an height
"of purity; nor did I find any thing in them which was not
"taken out of the Word of God, or at least which was
"contrary to it, being well understood. In the description
Ibid. cap. 7. "of the Communion and Common Prayer, I see nothing set
"down in the Book which is not taken out of holy Scripture,
"if not word by word, as are the Psalms & Lessons, yet in sub-
"stance, as the Collects. The manner likewise and times of
"those Lessons and Prayers are agreeably constituted both
"to the word of God, and the practise of the ancient Church.
Ibid. cap. 12. de signo crucis. "This Ceremony therefore ought to be *very religiously* retai-
"ned and vindicated. The use of the Sign of the Cross, I
"think neither indecent nor improfitable, not so much be-
"cause it is of ancient use in the Church, as that it is very in-
"nocent, and a present admonition of the *Cross* of Christ,
"if clearly understood, and religiously received, without
"superstition, or serving to the element or vulgar custom.
Ibid. cap. 15. "—In the constitution concerning the administration of
"private Baptisme to sick Infants, all things are devoutly
"proposed, I wish they may be so observed: and that espe-
"cially, that the Baptisme of Infants be not delayed: For
"from thence a door is opened to the Devil for bringing in
"contempt upon the Church, and so upon the whole Re-
"demption and Communion of Christ; which too much ac-
"cording to his wish hath already obtained credit with many
Ibid. cap. 20. "through the Sect of the Anabaptists. —The Rite of giving
"a *Ring*, or if there be any other Wedding-token which
"the Bridegroom would give to the Bride, either Gold or
"Silver; that the Bridegroom should put those things first
"on the Book, and from thence the Minister should restore
"them to the Bridegroom, that he may deliver them to the
"Bride, using the words prescribed in the Book: even this
"Ceremony, I say, seems to be very fitting, if only what all
"those things signifie be now and then explained to the peo-
ple.

"ple. As that the Ring and the other gifts wherewith the "Bridegroom will adorn the Bride, be firſt put upon the "Book, and again delivered by the Miniſter to the Bride-"groom to be given to the Bride, do ſignifie, that, before "we uſe any thing that is ours, we ought to offer and con-"ſecrate it to God whoſe it is, and receive it, as it were, from "his hand, to employ it to his glory. So the putting of the "Ring upon the Finger next the little Finger of the left "Hand; in which Finger, they ſay, a certain Nerve com-"ming from the Heart does end, and is implicated amongſt "the reſt of the Sinews of that Finger, ſignifies that the "Heart of the Bride ought alwayes to be bound to the Bride-"groom by a perpetual bond of love, as a Ring has no end. "And to all theſe, thoſe words are therefore added; *In the "name of the Father, and of the Son, and of the Holy Ghoſt*, that "they may think that nothing is either eſtabliſhed betwixt "themſelves, or in effect good or ſaving, but through the "ſingular favour and bounty of God. That likewiſe is very "piouſly ordered, that the new married perſons ſhould re-"ceive the holy Sacrament together: for Chriſtians ought "not to be joyned in marriage, but in Chriſt the Lord. "—Concerning the adminiſtration of the Sacrament to ſick "perſons, and thoſe things which are here commanded, they "are agreeable enough to holy Scriptures; for to take the "Sacrament of the Lords Supper, and to eat at his Table is "of no ſmall force to comfort troubled conſciences, if it be "taken as the Lord did inſtitute it. I could wiſh that all "would communicate at the Table of the Lord every Lords "day. —The Biſhops only gave the Impoſition of Hands, "and not without reaſon; for whether the Covenant of the "Lord is to be confirmed to thoſe who have been baptized; "or whether they are to be reconciled who have ſinned more "ſcandalouſly, or Miniſters are to be ordained; all thoſe "Offices beſt become thoſe to whom the chief care of the "Church is committed. —To the *Quæres* propoſed concer-"ning Veſtments; according to my duty I anſwer. The "*Quæres* are theſe, *If the Miniſters of the Church of* England "*without offending God may uſe thoſe habits which they uſe at this*

day.

" *day, and which are preſcribed by the Magiſtrate.* Likewiſe, " *whether he who affirmeth it unlawful, or refuſes to uſe thoſe ha-* " *bits, does ſin againſt God, becauſe he calleth that unclean which* " *God hath ſanctified; and againſt the Magiſtrate, becauſe he vio-* " *lates politick Order.* Concerning the firſt Queſtion: This " is my judgement which I believe I have learned from " holy Scripture, Firſt, I would not have any anſwers of " mine to be underſtood as belonging to any Miniſters of " the Church of *England*, but ſuch who are true and faithful " diſpenſers of all the myſteries of God, and who ſtudy with " exceeding faithfulneſs to deliver the whole Goſpel of " Chriſt, and all his Doctrine and Diſcipline to their people, " and inſtil and imprint it in their Souls. Thoſe now who " are ſuch Miniſters of the Church of *England* may uſe thoſe " Habits which are in uſe at this day, without offending " God: Now this I think that they will then do, if when by " the manifeſt preaching of our Saviour Chriſt, and by the " diſcovery and deteſtation of the whole Antichriſt, both " *Roman* and all other, they truly teach the people, that by " uſing thoſe Habits, they would not at all confirm any of " thoſe impious impoſtures whom the *Roman* Antichriſts " have obtruded upon the people; nor that Prieſts are holier " of themſelves then other Chriſtians; nor have more vertue " to appeaſe God; and that they do not offer (as they ſpeak " now) Chriſt to the Father in the Communion, and by " their own work and pleaſure apply his merits to any, be- " yond what every one receives by his own proper Faith, " from the Word and Sacraments of God: nor that *Judaical* " Ceremonies are to be recalled; but only by it to give obe- " dience to the Kings Majeſty, and thoſe in whoſe power " the Lord will have it to be, to appoint outward Ceremo- " nies, yet ſuch as are agreeable to the word of God; and " to ſhun the offence of troubling publick Order and Unifor- " mity. Beſides, to teſtifie to good men that every Creature " of God is good, even by *ſignifying*; and that therefore all " who truly believe in Chriſt may piouſly uſe theſe things, " albeit they may be impiouſly abuſed by others. But nei- " ther do I think that either the Kings Majeſty or the Parlia-

ment

" ment would by the uſe of theſe Veſtments, retain or cheriſh
" any thing of Superſtition; but ſince ſuch Habits, before
" the time of the *Roman* Antichriſt, were piouſly uſed by
" the moſt holy Fathers, and that the uſe thereof may ſtill
" ſerve to render the ſacred Miniſtry and Chriſtianity it ſelf
" commendable to the younger and more ignorant ſort of
" men, if a pious ſignification of them be inſtituted and
" faithfully taught; they would not by taking away thoſe
" Veſtments, give occaſion to men of weaker faith to loath
" or contemne the true Miniſtry of Chriſt, or give them any
" ſuſpicion, as if by a kind of irreligious levity they had
" delighted in overturning and aboliſhing all things for-
" merly uſed in Religion, even them of which there may
" remain a good uſe. That the people therefore ought from
" the ſight of thoſe Veſtments to think of nothing elſe but
" heavenly purity and candor, and the ornament of all ver-
" tues, which by the ſacred Miniſtry of the Church is com-
" mended, and likewiſe exhibited to all believers; that they
" ſhould pray for that candor and ornament, both to them-
" ſelves and their Miniſters, and that they ſhould moſt care-
" fully endeavour to acquire it, whereby they may all at
" length ſhine with the Veſtments of righteouſneſs and ſal-
" vation. That yet it behoveth Miniſters to uſe ſome Habits,
" and ſuch as may not only cover and cheriſh their Bodies,
" but likewiſe *ſignifie* and admoniſh ſomething. Since there-
" fore it hath ſeemed good to the Kings Majeſty and the Par-
" liament, that the uſe of thoſe Veſtments be ſtill retained,
" they ought for Gods glory and the Kings honour, to turn
" the impious abuſe of the Papiſts into a pious uſe of thoſe
" Creatures of God which are good in themſelves, and to
" declare in effect, that to holy and pure men all things
" are holy and pure, and truly ſanctified by the Word and
" Prayer, and that neither Devils nor Men can ſo contami-
" nate any Creature of God, that pious men may not uſe it
" piouſly and to Gods glory, even *in the uſe of ſignifying, and not*
" *only in the fruition of natural effects; for all Creatures, beſides*
" *the exhibition of divine bounty through natural effects, ought like-*
" *wiſe many ways to admoniſh us of the Creator of them & us, and of*

" *our gratitude towards him; to which admonitions likewiſe they* " *may and ought to be publickly uſed.* The Scriptures from " which I believe I learn this opinion are now almoſt hinted " at, to wit, thoſe which teach that *every Creature of God is* " *good*, to good men, even in ſignifying and admoniſhing: " and that in no Creature of God, no abuſe of wicked " men can ſtick to the godly; that Chriſt the Lord hath left " the free uſe of thoſe things to his people; that ſuch as the " Lord hath accepted, ought to be received, and that with- " out condemning their thoughts: Yet that we ought ſo to " moderate the uſe of ſuch like things, that they may con- " duce to ſome comelineſs, order, and edification of faith, *Rom.* " 14. 1 *Cor.* 8. 9, 10. 1 *Tim.* 4. Moreover that the uſe of " them muſt be ſuch as the examples of the Apoſtles deſcribe, " who ſo long uſed the Moſaical Ceremonies, and that with- " out impiety. Concerning the other queſtion, my opini- " on is drawn, as I believe, from ſacred Scriptures, *That thoſe* " *do at leaſt erre, who ſay it is unlawful to uſe thoſe Veſtments now* " *treated of, after any manner, even after that which I have* " *deſcribed; and they erre in that, they deny all things to be holy to* " *thoſe that are ſanctified.* The ſame I affirm of thoſe who for " the like cauſe will not uſe thoſe Veſtments, ſince their " uſe and that not ſuperſtitious nor light, is enjoined " by a publick Act of Parliament, and the conſent of the " Churches. For the uſe of thoſe Veſtments might be ob- " truded, as now it is in *Germany*, with that ſuperſtition, or " ſo in favour of the *Roman* or any other Antichriſt, as that " they could not piouſly be admitted by the godly Mini- " ſters of Chriſt. I confeſs likewiſe that they leſſen the Ma- " giſtrates due honour, who deny that in thoſe things, we " ought to defer to their judgement. Moreover I cannot ſay " in conſcience that thoſe Veſtments are ſo defiled by the " abuſe of Antichriſt, as that they ought not to be permitted " to any Church, although that Church ſhould know and " maintain Chriſt, and the liberty of all things. —It is not " in any Creature of God, in any Veſtment, or Figure, or " Colour, or any of Gods works to make a Rite *Jewiſh* or *An-* " *tichriſtian*, but in the mind and profeſſion of thoſe who a-

buſe

"buſe the good Creatures of God to impious ſignifications.
"What Scripture teacheth that ſuch Power is given to the
"Devil or wicked men, that by their abuſe they may be
"able to make any Creature of God even good by ſignify-
"ing and admoniſhing, ill and wicked in it ſelf? Wherefore
"nothing can be truly ſaid to be of *Aarons* Prieſthood, as far
"as it is aboliſhed. For neither is the holy Miniſtry of the
"Church, (which the precepts concerning the Prieſthood of
"*Aaron* teach to be aboliſhed) the ſame ſtill, unleſs it may
"be uſed with that ſuperſtition, as if it were (even Chriſt be-
"ing revealed) neceſſary to ſalvation, or profitable in it
"ſelf; or that ſome occaſion thereby be given of aſſuming
"this ſuperſtition, or of retaining it, or troubling the peace
"of the Brethren. So neither can a Rite be called Antichri-
"ſtian, unleſs ſuch a one by which you profeſs Antichriſt
"and his Communion; or as it may be ſubſervient to
"make ſuch a profeſſion and communion. Now who
"can deny but that God hath given to many of his
"choſen to make a good uſe of all things, not only as to
"their natural properties, but likewiſe to the ſignificati-
"ons and admonitions of Gods benefits and their own duty,
"and not of any evil thing; And ſo to deteſt with all their
"ſoule, all whatſoever is alienate from Chriſt, as that no
"occaſion at all can be given them of any ſuperſtition, or
"communication with darkneſs, or troubling that good cor-
"reſpondence which ought to be betwixt Brethren, from
"any thing how much ſoever abuſed by other men. If now
"there were many ſuch good Chriſtians in the world, (as
"there would eaſily be a great number of them every where,
"if with the pure Doctrine of Chriſt, his whole communion
"and diſcipline did likewiſe flouriſh) who ſhould think that
"in their Churches it might conduce ſomewhat to the com-
"mendation of the ſacred Miniſtry amongſt the ſimpler ſort
"of men and Novices, if Miniſters in their Service ſhould
"uſe ſome particular Habit, and even that which the Pa-
"piſts have abuſed, why ought I not to leave ſuch Chriſtians
"to their own Judgement? Truly I ſee no Scripture againſt
"it; but why I ought ſo to do, I have manifeſt Scripture

" for it; *Rom.* 14. 1 *Cor.* 8. & 9. and in many other places,
" to wit, in all thoſe in which we are taught concerning li-
" berty and good uſe of Creatures, not of meats only, but
" likewiſe of all things. It is likewiſe evident that our
" Lord Jeſus Chriſt did preſcribe to us by his own words,
" the ſubſtance only of the Miniſtry, both of the Word and
" Sacraments; and left to the Churches diſpoſal all other
" things which pertain to the decent and profitable admini-
" ſtration of his Myſteries. Whence it is, that we celebrate
" the Lords Supper not in the evening, not in a private houſe,
" nor ſitting, nor with men only. Who would now con-
" demn the Church of impiety, if by a pure and holy conſent
" among themſelves, they had that cuſtome that every one
" ſhould uſe a white Veſtment even at the Lords Supper, as
" thoſe who were newly baptized did of old? Some reckon
" among thoſe things which are left to the free Ordination
" of the Church, likewiſe the adminiſtration of the *Lords Sup-*
" *per* only once a year, or three or four times, or oftner, and to
" be preſent at the Sacrament, and not to receive. But it's
" clear, that both theſe are Papiſtical; for it is manifeſt,
" that the Apoſtles and Apoſtolick Churches by the inſtitu-
" tion of the Lord, upon every Lords day, and as often as
" they had frequent meetings of the Brethren, did cele-
" brate the Lords Supper, and that all who were preſent
" did receive, &c. Thoſe two things therefore, to celebrate
" the Lords Supper ſo ſeldom, and ſo few to communicate,
" I judge Papiſtical in themſelves; for they are repugnant to
" the word of God. But thoſe circumſtances of place, time,
" of the geſture of the body, pertaining to the celebration
" or receiving of the holy Supper, of the admitting women
" to the Communion of the Lords Supper, of the form of
" Prayers and Hymns to God, as likewiſe of habits and o-
" ther things pertaining to external comlineſs, I doubt not
" but that the Lord hath left a free power to his Church of
" appointing and ordering thoſe things, which every Church
" ſhould judge chiefly to conduce amongſt their own people
" to the upholding and encreaſing of reverence towards all
" the holy things of God. If therefore ſome Churches out

this

" this liberty of Christ, and to this end of edifying Christs
" people, will have their Ministers use some particular Vest-
" ments, all superstition being removed, all levity, and all
" dissention among the Brethren, that is, all abuse: truly I
" see not who can for this matter justly condemn such Chur-
"ches of any sin, much less of communion with Anti-
" christ. For, if any one should maintain that this liberty
" ought not to be permitted to any Church of Christ, truly
" he must acknowledge one of these; Either that no power
" is given to the Church to order any thing concerning the
"*Supper* of the *Lord*, that is not expressly commanded of *Christ*;
" by which means all *Churches* shal be condemned of impious
" boldness. For, all of them observe both time, and place, and
" gesture of body in the celebration of the holy Supper, (as
" seems best to them) and admit Women to the Communion:
" of all which things they have not only no command of the
" Lord, but likewise a contrary example. For, he did celebrate
" his Supper in the evening, not in the morning; in a private
" house, not in a publick; sitting with his Disciples, and
" having taken the Paschal Supper, not standing; and exhibit-
" ing this only Communion of himself: and, lastly, without
" any Women being present, who notwithstanding were
" amongst the most holy of his Disciples. Or, that it is not
" possible that there be such Churches which the Lord hath
" so farre delivered from all superstition, and abuse of his
" good creatures, as that to no men who are pure through true
" Faith in his name, all the creatures of God should be good,
" and pure even in the use of signification; the which, who-
" soever doth affirm, that man truly even in that, denies
" that Christ the Lord is to all men that which he hath promi-
" sed to be unto all, to wit, the deliverer from all uncleanness.
" Or that the wicked by their abusing of things can so defile
" the creatures of God which are good of themselvs, that they
" can serve no pious man to a pious use; which is apparently
" contrary to the testimony of the Holy Ghost, *Rom.* 14.
" 1 *Cor.* 8. & 9. 1 *Tim.* 4. Or truly that it is not lawful for
" Christians to make use of all things, both to admonish us
" of their and our Creator, and of his benefits towards us,

and

and our duties towards him; which is repugnant to that which the Holy Ghoſt teacheth in divers places, where he ſpeaks of acknowledging and worſhipping of God in all his works, and doing all things in the name of our Lord Jeſus Chriſt, to the glory of the Father. All theſe things which are abſurd to pious minds, ought to be ſhun'd; nor is that "evil to be feared which uſually is objected: If ſo great a "libertie be granted to Churches, that they may uſe all "things whatſoever, even to pious ſignifications and admo- "nitions: there will be ſome who may bring into our pub- "lick worſhip of God, all the Rites of *Aaron* or the *Roman* "Antichriſt, or the Heathen: for the Churches which I have "deſcribed, & to whom I think that libertie of which I treat "cannot be denied; will ſo moderate any thing of Rites or "Veſtments which they ſhall take for their uſe, that they "may ſerve to ſet forth, not obſcure the Goſpel of Chriſt; "as is obſerved among all true Chriſtians, in all ſuch exter- "nal Rites as are not expreſly commanded of the Lord. The "chiefeſt end of Rites is the commending and adorning "of the Miniſtry of the Goſpel, by which all ſuperſtition "and abuſes of every thing are driven away. Whether we "will or not, we muſt confeſs, that differences of Veſt- "ments in thoſe who bare Civil Offices among well-ordered "men, do beget ſingular reverence towards the Magiſtrates. "What ſhould now let, but the ſame may be in the Mini- "ſtrie of Religion? 'Tis true, every pious motion of the "mind does neceſſarily come from the holy Spirit, and it "muſt needs be upheld by the Word of God: but yet no- "thing of the Creatures amongſt pious men is repugnant to "this Spirit, and this Word of God; and ſo much the leſs "if the thing by publick Inſtitution be deſigned to ſome "pious ſignification and admonition: for God hath fram'd "all his works, and doth preſerve this manifold uſe of them "for the good of the godly, and he affords them that bleſ- "ſing to make uſe of them for his glory. Let us conſider "what the Holy Ghoſt teacheth concerning the ſignification "of the Womans Vaile, and of the uncovering of mans "head, 1 *Cor.* 10. For why did he expreſly make mention

of

" of the bright garments of the Angels? for he doth nothing " raſhly, and by all things he procures the ſalvation of his " own, which conſiſts in the Faith of the Goſpel.

58. *Peter Martyr* may have his turn to ſpeak next after *Bucer*, they having been in *England* both at the ſame time. And *Martyr* had ſuch a value of *Bucer*, and deferred ſo much to his judgement, that he may be thought with good reaſon, to be of the ſame mind with him in all things concerning the Church of *England*. Of this I ſay of him take for a proof what he writes to Biſhop *Hooper* about the uſe of the *Surplice*, and other Veſtments of Church-men. It is known that good and pious man, who ſuffered death for the teſtimony of Chriſts Truth, together with many other godly Biſhops of the Church of *England*, had a ſtrange weakneſs about thoſe things, of which he could not be cured by any of his friends, who all unanimouſly blamed him for his being contentious in a thing which they judged of its nature altogether indifferent. He writ to *Bucer* upon this matter, who returned him the anſwer we now have ſeen. He writ likewiſe to *Calvin*, who alſo endeavoured to perſwade him not to be ſo hot and obſtinate upon that matter. And having made a Treatiſe thereupon, he ſent it to *Peter Martyr* to peruſe it, and to have his judgement of the ſame. The good Biſhop thought it a ſin, ſuch was his weakneſs, to uſe the *Corner Cap*, the *Surplice*, or any other Veſtment or thing that had been abuſed by Superſtitious men. *Martyr* after his complements, telleth him he is of another mind, holding the uſe of ſuch things, *omnino ἀδιάφορον, altogether indifferent*; and that if it had been his judgement, he would not have communicated with the Church of *England*, wherein ſuch Veſtments are uſed. *Certè ſi perſuaſum id haberem, numquam cum Eccleſia hic in Anglia communicaſſem, in qua diſcrimen hujuſmodi adhuc eſt conſervatum.* But his reaſons by which he confutes Doctor *Hoopers* Paper deſerve to be tranſcribed here at length. Let us ſuppoſe therefore, that he ſpeaks upon this matter in the *Council*, in anſwer to the Objections of one of our Brethren of *tender Conſcience*, who ſcruples to wear a *Surplice* for fear of Judaiſme or Popery. *Si pergamus hac in-*

Peter Martyr.

Vide Epiſt. univerſis Eccleſ. Lucenſis Fide lib. apud Martyrem.

Vide Calv. Ep. l. p. 131. Bulingero.

Petrus Martyr in Epiſt. ad R. V. J. Hoppe-rum Epiſcop. Gloceſtr.

Ibid.

indifferentia quasi perniciosa & impia dissuadere, permultas Ecclesias non ab Evangelio alienas damnamus, & innumeras quæ antiquitus vel laudatissimè celebrantur, nimis acerbè taxamus. Non me latet Ecclesiarum authoritatem sive præsentium sive præteritarum non eo debere valere, ut illis Verbi Dei veritas prematur; nam ea & si fractus orbis illabatur, inconcussa & immota permanere debet. Sed propter ἀδιάφορα id minime faciendum esse contendo, vel ut dãnentur, vel ut de iis minus honestè loquamur. Et quia te animadverto arbitrari, hæc nequaquã esse indifferentia, jam rationes quibus hoc tibi persuades fortè utile fuerit expendere. Ideo eas ut compendio agam, quemadmodum tu facis, ad duo capita præcipuè rediga. Primum dicis Aaronis *Sacerdotium non esse revocandum, ad quod ista discrimina vestium pertinere videntur. Nam cum habeamus Christum Sacerdotem, Ceremoniæ* Aaronis *abrogatæ sunt, neque salva pietate rursus accersiri debent. Alterum fundamentum est tuarum rationum; Hæc Antichristi esse inventa, cumque non tantum à Papa, sed ab omnibus ejus commentis nos alienos esse oporteat, ejus etiam differentias & ornatus ministrorum abjiciendos. Cum hi sint duo tui præcipui arietes, primo loco de illis videbimus: Deinde quoque addendum erit siquid aliud præter hæc memoria suggeret pro tua opinione confirmanda, esse abs te allata. In lege seu* Aaronico *Sacerdotio, fuerunt Sacramenta quibus Deo placuit obsignare promissiones Christi venturi, quæ omnia novi fuisse abrogata, & Christum jam datum, non dandum credendum esse, cumque aliæ promissionum divinarum σφραγῖδες ab ipso Domino sub Evangelio traditæ sint, panis inquam, vinum & aqua, nos antiquas notas minimè debemus repetere. Fuerunt nihilominus ibi aliquæ actiones ita comparatæ, ut Sacramenta propriè dici non possint, faciebant enim ad decorum, ad ordinem & aliquam commoditatem, quæ ut humani naturæ congrua & ad nostram aliquam utilitatem conducentia*

Act. 15.

ego & revocari & retineri posse judico. Quis non videt Apostolos pro pace & convictu credentium facilioris mandasse gentibus, ut à sanguine & præfocato abstinerent? Erant hæc citra controversiam Aaronica, *si generaliter omnia quæ in lege fuerunt, complecti volueris. Decimas quoque hodie in infinitis locis institutas esse ad alendos Ministros Ecclesiæ, nemo nostrum ignorat. Psalmos & Hymnos cam in sacris cœtibus non facile monstrabis ex literis novi Testamenti, quod in vetere fuisse factum manifestissimè constat. Mitto*

quod

quod Ambrosius dum interpretatur Epistolam ad Corinthios priorem capite decimo quarto, apertissimè dicit morem à Paulo ibi traditum prophetandi, a Synagogis desumptum, in nostras Ecclesias, fuisse transfusum. Ad hæc si diligentius inspicerem atque considerarem, quod tempus minime patitur, non pauca possem invenire, quæ nostra Ecclesia ex Mosaicis decretis mutuata sit, idque jam inde à primis usque temporibus. Utque hoc non omittam, dies habemus festos in memoriam Dominicæ Resurrectionis, Nativitatis, Pentecostes & Mortis Christi; num omnia ista erunt abolenda, quia sunt vestigia legis antiquæ? Ex his omnibus jam arbitror te videre non ita omnia Sacerdotii Aaronici sic esse abolita, ut nihil eorum vel retineri vel usurpari possit. Neque mihi statim dixeris, aperietur jam fenestra omnibus abusibus, aquæ lustrali, suffitui, atque aliis infinitis id genus, quia respondebunt adversarii, modum in his quæ revocant & retinent, esse constituendum, ut non oneretur cœtus fidelium hoc rerum genere, neque ibi cultus aut vis religionis collocetur, ut in aqua lustrali & suffitu factum vidimus. Denique Christiana libertas cavendum ne periclitetur, ut & siqua restituta fuerint, non ita reponantur, quasi necessaria sint ad salutem consequendam. Sed ita oportet quæ sunt hujusmodi tolerare, ut quando visa fuerint, minus utilia seponantur, ut jam sum testatus mihi videri de hoc vestium discrimine hodie agendum. Illud enim revera sepositum voluissem, verum quando non successit, quoad meliora dentur, ferre statui. Utinam Ecclesiæ quæ sunt in Germania, hoc uno dispendio suam pristinam libertatem redimere possent, licet omnibus modis optem ut nihil superfluum illis obtrudatur. Sed jam aliud argumentum expendamus, quo videbatur non licere harum vestium usum, quod à Papæ tyrannide fuerint inventæ. Hic ego non video quomodo firmiter statuatur, nihil nos usurpare posse quod in Papatu sit consuetum fieri. Cavendum profecto est, ne Christi Ecclesiam nimia servitute premamus, ut nihil usurpare valeat, quod Papæ fuerit. Certè majores nostri receperunt Idolorum Templa, & converterunt in sacras domos, in quibus Christus coleretur, atque reditus consecratos Diis gentium, ludis theatri, & virginibus vestalibus, tulerunt ad alendos Ministros Ecclesiæ, cum hæc prius non modò Antichristo, sed Diabolo inservierint. Quin & carmina Poëtarum quæ dicata fuerant Musis atque diversis Diis, vel fabulis agendis, in Theatro ad Deos placandos, quando commoda &

pulcra veraque fuerint, Eccleſiaſtici Scriptores uſurpant, atque exemplo id Apoſtoli qui Menandrum, Aratum, Epimenidem, citare non eſt dedignatus. Atque id in ipſa divina Scriptura, quam tradebat, & ea verba, quæ alioquin prophana erant, divino cultui adaptavit. Niſi fortaſſe dicere velis minus ad cultum Dei facere verba illius deſcripta in ſacris literis, quam verba viſibilia quæ in ſacramentis verſantur. Quis præterea non intelligit, vinum conſecratum fuiſſe Baccho, panem Cereri, aquam Neptuno, oleam Minervæ, literas Mercurio, cantum Muſis & Apollini, & alia permulta hujus generis invenire poteris apud Tertullianum De Corona militis, *ubi verſatur ferè in hoc eodem argumento, quibus tamen omnibus nos uti liberè non veremur, tam in ſacris quam in prophanis uſibus, tametſi vel dæmonibus vel idolis dedicata fuerint? Neque ſtatim concedo has indumentorum diverſitates à Papa ſuum ortum habuiſſe, quandoquidem legimus in hiſtoria Eccleſiaſtica Johannem Apoſtolum Epheſi geſtaſſe Petalum ſeu laminam Pontificalem. Et de Cypriano Martyre teſtatur Pontius Diaconus, quod cum eſſet mox capite plectendus, Birrum dederit carnificibus, Dalmaticam veſtem Diaconis, & ſteterit in lineis: Præterea veſtis candidæ Miniſtrorum Eccleſiæ Chryſoſtomus facit mentionem. Atque Chriſtianos cum ad Chriſtum acceſſiſſent, veteres teſtantur mutaſſe veſtem & pro toga induiſſe pallium. De quo cum irriderentur ab Ethnicis Tertullianus libellum eruditiſſimum ſcripſit* De Pallio. *Neque te latere puto illis qui baptiſmo initiabantur traditam albam veſtem. Apparet itaque priuſquam eſſet Papæ Tyrannis diſcrimina nonnulla veſtium fuiſſe in Eccleſia. Verum eſto, fac iſta eſſe à Papa inventa, non mihi perſuadeo Papatus impietatem eſſe tantam, ut quicquid attingit omnino reddat contaminatum & pollutum, quo bonis & piis uſui ſancto non poſſit concedi. Jam exiſtimo te intelligere quid ego vel de Moſaicis ritibus vel de Papiſticis ſentiam, aut revocandis aut retinendis. Quare his ita breviter annotatis de duobus præcipuis capitibus tuarum rationum, nunc ad id venio, quod ipſe quoque fateris, omnia humana inventa non illico damnanda eſſe, alioquin humanum inventum eſt, ut manè potius quam à prandio communicemus. Et humanum inventum fuit, ut pretia rerum divenditarum in primitiva Eccleſia ponerentur ad pedes Apoſtolorum.* Acts 4.37. *Fatebor una tecum veſtes illas humanum inventum eſſe, & per ſeſe non adificare, ſed à nonnullis putabitur conducere*

cere ut ad tempus ferantur. Nam id fortassis efficiet ut evitentur istæ contentiones quibus majores fructus ac uberiores commoditates periculum est ne impediantur, ac ne ut fieri videmus statim ab Evangelio animi hominum avertantur. Mitto quod illi qui hæc defendunt, prætexere poterunt aliquam honestam justamque significationem à Scripturis non alienam. Ministri Ecclesiæ sunt Angeli & nuntii Dei ut Malachias testatur: Et Angeli semper ferè albis apparuerunt vestibus induti. Quomodo privabimus Ecclesiam hac libertate ut non possit suis actionibus & ritibus aliquid significare, modò id fiat ibi non statuendo cultum Dei modeste atque paucis, ut populus Christi Ceremoniis non oneretur & ne meliora impediantur? Dicas, præstent se Angelos, non id significent. Audio. At idem potuisset Paulo responderi, quando statuebat ad Corinthios ut mulier esset operto capite, & vir aperto, rationem quippe significationis tantummodo urget, nam quispiam illi ex Ecclesia Corinthia respondere potuisset, præstet se vir caput mulieris & mulier subjectam viro se factis & vita demonstret, non id signis delarare contendant. At vidit Apostolus & hoc utiliter fieri, ut non tantum rectè vivamus, sed etiam verbis & signis de officio admoneamur. Quod si datur hinc infirmis occasio errandi, moneantur ut hæc indifferentia credant, concionibus doceantur ut cultum Dei in hoc situm non judicent. An autem oculi astantium propter vestium discrimen avertantur à rebus seriis cogitandis, non ab omnibus fortè judicabitur verum. Primum enim respondere poterunt adversarii id non eventurum si absque luxu & admodum simplices, atque in sacris hactenus usitatæ, fuerint illæ vestes, quas adhibebunt. Nam usus & utilitas admirationem auferunt. Quin & fortasse respondebunt verisimile esse, ut illa permoti admiratione quæ seria sunt, magis attentè cogitent, ad quem finem sacramentorum symbola videntur esse reperta, ut vel ex ipso aspectu ac sensu ad cogitandum de divinis rapiamur. Neque illic o tyrannidem induci arbitror, si quid in Ecclesia indifferens suscipiatur agendum, & à multis constanter servetur. Hodiè sic administramus Eucharistiam tempore matutino, ut à prandio nolimus in sacro cœtu synaxim habere, at quis dicet hoc esse tyrannicum, quod voluntate atque consensu pari omnes facimus? Mihi sanè, ut sæpius jam commemoravi, magis placeret, ut solum quæ Christus gessit & Apostolis tradidit, ageremus. Verum si aliqua indifferentia sunt adjecta, non hac de causa, nunc velim acrius con-

tendere, præſertim cum videamus eos per quos Evangelii lux multum promota eſt, in Anglia, & adhuc magis promoveri poteſt, ſe nobis opponere. Agnoſco quidem tecum omne quod non eſt ex fide, peccatum eſſe, verum ut in actionibus tranquillam conſcientiam habeamus, id potiſſimum facere videtur, quod in Apoſtolo ſcriptum eſt ad Titum: Omnia munda mundis, & ad Timoth. omnis creatura Dei bona eſt, non autem requiritur neceſſario, ut in ſacris literis expreſſam mentionem exhibeamus ſingularum rerum quas uſurpamus, id ſatis eſt in univerſum fide cognoſcere, indifferentia non poſſe illos qui pura ſinceraque agunt mente atque conſcientia contaminare. " If we go on to diſ-
" ſwade theſe indifferent things as pernicious and impious,
" then ſhall we condemn very many Churches that are no
" enemies to the truth of the Goſpel, and rebuke too ſharp-
" ly an infinite number of thoſe which anciently were reck-
" oned amongſt the moſt famous. I am not ignorant that the
" authority of the Church of either preſent or paſſed times,
" is not to be of ſuch force, as to endamage the truth of
" Gods word; For that truth is to remain ſtable and unmo-
" ved if the world it ſelf ſhould be overthrown. But I ear-
" neſtly affirm that we muſt not condemn the *Church*, or ſpeak
" of her unbeſeemingly meerly for indifferent things. And
" becauſe I ſee you think that theſe things are in no wiſe in-
" different, it may be uſeful to weigh now the Reaſons by
" which you are ſo perſwaded. Wherefore to abridge, as
" you do, I will reduce them chiefly to two heads. Firſt,
" you ſay that *Aaron's* Prieſthood is not to be called back,
" unto which this difference of Habits ſeems to belong. For
" having Chriſt for our Prieſt, *Aaron's* Ceremonies are a-
" brogated, neither can they with good Conſcience be re-
" called or revived. The other ground of your Reaſons is,
" That they are invented by Antichriſt, and ſince we ought
" not only to be alienated from the Pope, but alſo from all
" his devices, you would have us alſo to caſt away the diffe-
" rences and ornaments of his Miniſters. Since theſe be your
" two chiefeſt Batteries, let us firſt take them into conſidera-
" tion: then will I add the other things if my memorie can
" ſuggeſt me any, that have been ſaid by you for the confir-

mation

" mation of your opinion. There were in the Law or *Aaron's*
" Prieſthood, Sacraments, by which God was pleaſed to
" confirm the promiſes of Chriſts coming, all which, I
" know, are abrogated; and we muſt believe a Chriſt that
" is come already, and not one who is to come. And ſince
" we have other ſeals of Gods promiſes given us under the
" Goſpel by our Lord himſelf, I mean Bread, Wine and
" Water, we ought not to call back the ancient tokens. There
" were notwithſtanding ſome actions in the old Law, of ſuch
" a nature, that they could not be called properly Sacra-
" ments; for they were for Decency, for Order, and ſome
" conveniencie, the which agreeing to the light of nature
" and bringing us ſome advantage, I am of opinion that they
" may be both reſtored and obſerved. Who ſeeth not that the
" Apoſtles bid the *Gentiles*, for peace-ſake, and the eaſier
" living together of the faithful, that they ſhould abſtain
" from blood and things ſtrangled. Theſe things, queſtion-
" leſs, were Jewiſh, if you will generally comprehend all
" the things that were in the Law. None of us is ignorant
" that at this day the Tithes alſo are appointed in innumera-
" ble places, for the maintenance of the Miniſters of the
" Church. You cannot eaſily ſhew out of the New Teſta-
" ment the uſe of ſinging of Pſalmes and Hymnes in the
" Church, which clearly appears to have been done under
" the Old Teſtament. Not to ſpeak of what *Ambroſius*
" plainly ſaies, interpreting the firſt Epiſtle to the *Corinthi-*
" *ans*, at the fourteenth Chapter, that the cuſtom of Pro-
" phecying, whereof *Paul* ſpeaketh there, was taken from
" the Synagogue, and transferred to our Churches. More-
" over, if I would look and conſider with more diligence,
" which my leaſure does not give me leave to do, I could
" find not a few things that our Church hath borrowed from
" *Moſes*, and that even from the very beginning. And not
" to omit it, we have Holy daies in remembrance of Chriſts
" Reſurrection, Nativitie, Pentecoſt, and Chriſts death;
" muſt we aboliſh them all, becauſe they are marks of the
" Old Law? From all theſe things I believe you now ſee
" that all belonging to *Aarons* Prieſthood are not ſo abo-

liſhed.

" liſhed, that nothing of it may be retained or commonly " uſed. Neither do I think it a ſufficient anſwer for you to " ſay, that ſo the door will be open to all abuſes. Holy " water, Incenſe, and a number infinite of that kind. For, " your adverſaries will anſwer, that there a certain meaſure " of thoſe things which they re-eſtabliſh and keep, muſt be " fixed, ſo that the Church be not burdened with thoſe kind " of things; neither muſt they be accounted of as being the " Worſhip of God, or the power of Religion; which we ſee " done of Holy Water and Incenſe. Laſtly, we muſt take heed " leſt Chriſtian libertie be endangered, ſo that if ſome be " reſtored, it muſt not be upon the account of their being " neceſſary to ſalvation, But things of this kind muſt be " ſo tolerated, as that they be put aſide when they appear to " be of leſs uſe, as I ſaid even now, it ſeemed fit to me it " ſhould be done at this time about the different Habits. " For I would have had them laid aſide, but ſince it did not " ſucceed, I have reſolved to bear with them until we may " have ſomething better. Would to God the Churches of " *Germany* could redeem their former libertie with this one " damage, though I wiſh by any means nothing ſuperfluous " may be obtruded upon them. But let us now weigh the " other Argument, by which the uſe of theſe Veſtments " ſeems not to be lawful, *viz. Becauſe they have been invented* " *by the Popes tyranny.* I do not ſee here upon what ground it " can be ſaid, that we cannot do any of thoſe things which uſe " to be done amongſt the Papiſts. Truly we muſt take heed leſt " we ſhould keep the Church of Chriſt under too great a " ſlavery, ſo that ſhe may uſe nothing that did belong to the " Pope. Certainly our Anceſtors have received the Temples " of the Idols, and converted them into holy Churches, " therein to have Chriſt worſhipped; and took the Reve- " nue conſecrated to the Gods of the Gentiles, Stage-playes, " and the Veſtal Nuns, for the maintenance of the Miniſters " of the Church, whereas theſe things did not belong only " to Antichriſt, but to the Devil himſelf. And alſo Verſes " of Poets which were dedicated to the *Muſes* and divers of " the Gods; or uſed at Playes upon the Stage to appeaſe the

Gods

" Gods, the Eccleſiaſtical Writers have made uſe of when they
" were fit and true, and to the purpoſe; and that after the ex-
" ample of the Apoſtle, who did not ſcorn to cite *Menander*,
" *Aratus*, and *Epimenides*. And that in holy Scripture it ſelf,
" which he delivered, and hath fitted thoſe words, which
" otherwaies were prophane, to the worſhip of God. Ex-
" cept, it may be, you would ſay, that thoſe his words ſet
" out in holy Scripture do not ſo much belong to the worſhip
" of God, as the viſible words which pertain to the Sacra-
" ments. Moreover, who knows not that Wine was conſe-
" crated to *Bacchus*, Bread to *Ceres*, Water to *Neptune*, the
" Olive-tree to *Minerva*, Learning to *Mercury*, Singing to
" the *Muſes* and *Apollo*, and many other of the ſame kinde
" may you find in *Tertullian De Corona militis*, wherein he
" handles almoſt the ſame Argument; which notwithſtan-
" ding we fear not to employ freely as well in ſacred as pro-
" phane uſes, though they have been dedicated either to
" Devils or Idols? Neither do I ſo eaſily grant that this di-
" verſitie of Veſtments have had their beginning from the
" Pope, ſince we read in the Eccleſiaſtical Hiſtory, that
" *John* the Apoſtle wore a thin Plate or Biſhops Mitre. And
" *Pontius Diaconus* witneſſeth of *Cyprian* the Martyr, that be-
" ing to be put to death, he gave his upper thick coat to the
" Executioner, his Prieſts habit called *Dalmatica*, which was
" a kind of white garment, to the *Deacons*, and remained in
" his under linnen cloaths. Beſides, *Chryſoſtome* makes men-
" tion of the white Garment of the Miniſters of the Church.
" And the Ancients witneſs, that after Chriſtians had made
" profeſſion of Chriſt, they did change their Garments, and
" inſtead of a Gown took a Cloak. For which Chriſtians be-
" ing laught at by the Pagans, *Tertullian* did write a moſt
" learned Book *De Pallio*. And I believe you know how
" they gave a white Garment to them that were initiated by
" Baptiſme. It appears then, that there was ſome diffe-
" rence of Veſtments in the Church before the Popes tyran-
" ny. But be it ſo, ſuppoſe them to have been invented by
" the Pope, I cannot perſwade my ſelf the impiety of Po-
" pery to be ſuch, as that it ſhould defile and pollute every
thing

" thing it comes near to; ſo that it cannot be turned to a
" good uſe by good and pious men. I believe you now un-
" derſtand my meaning concerning either Jewiſh or Papiſti-
" cal Ceremonies, whether to be eſtabliſhed or continued.
" Wherfore having obſerved briefly in this manner what was
" to be anſwered to the two chiefeſt heads of your Reaſons,
" I come now to that which your ſelf confeſs, that all hu-
" mane inventions are not to be condemned; For, it is an
" humane invention to receive the *holy Communion* in the mor-
" ning rather then after dinner. And it was an humane in-
" vention that the price of things ſold in the Primitive
" Church, ſhould be laid at the Apoſtles feet. I will ac-
" knowledge with you thoſe Veſtments to be an invention
" of men, and that in themſelves they do not edifie. But
" ſome will think fit, that they be tolerated for a time; For,
" they may be the cauſe to avoid thoſe contentions by which
" greater and more conſiderable Conveniences could be hin-
" dred, and ſo hinder mens minds from being ſuddenly
" averſe from the Goſpel as we ſee it every day. I omit
" that thoſe who defend them may pretend ſome good and
" reaſonable ſignification, not unknown to Scripture. The
" Miniſters of the Church are Gods Angels and Meſſengers,
" witneſs *Malachy*; and Angels have almoſt alwayes ap-
" peared in white Garments. How can we deprive the
" Church of that freedom, that it ſhould not be lawful for
" her to ſignifie ſomething by her Actions and Rites, pro-
" vided ſhe does not make the Worſhip of God to conſiſt in
" ſuch things that ſhe uſes moderation, and have but few; that
" Chriſts people be not burthened with Ceremonies, and bet-
" ter things hindred? If you ſay that Miniſters ſhould be
" Angels, and not repreſent them: I hear it. But the ſame
" might have been anſwered to *Paul*, when he preſcribed to
" the *Corinthians*, that the Woman ſhould be covered, and the
" man uncovered, for he doth urge nothing beſides the
" ſignification. For, ſome of the Church of *Corinth* might
" have anſwered him, Let the Man behave himſelf as the
" head of the Woman, and the Woman ſhew her ſelf ſubject
" to man by their deeds and life, and let them not endeavour

to

"to declare it by ſigns. But the Apoſtle ſaw it was uſeful
"not only to live uprightly, but alſo that we ſhould be put
"in mind of our duty by words and ſigns. If from hence
"occaſion of erring is given to the weak, they muſt be ad-
"moniſhed to believe theſe things indifferent, they muſt be
"taught in Sermons not to put Gods worſhip in them.
"Whether the eyes of the beholders will be averted by the
"difference of Veſtments, from ſerious things, is a thing
"which perhaps all will not think true; For, firſt, your ad-
"verſaries may anſwer that it will not happen if the Veſt-
"ments they uſe be without ſuperfluity, and very plain, and
"ſuch as hitherto have been uſed in the time of Divine Ser-
"vice: for cuſtom and uſefulneſs take away admiration.
"But it may be they will anſwer alſo, that it is likely that
"they being affected with that admiration, they will have
"a greater attention to things that are ſerious, to which end
"the outward ſigns in the *Sacraments* ſeem to have been de-
"viſed, that by the very ſight and feeling of them we
"might be led to the meditation of heavenly things. Nei-
"ther do I think when any thing which of it ſelfe is indiffe-
"rent, is taken in to be uſed in the Church, and is conſtant-
"ly obſerved by many, that by the ſame means a tyranny is
"brought into the Church. We now ſo adminiſter the Lords
"Supper in the morning, that we would not have a Com-
"munion in the Church in the afternoon. But who will ſay,
"that that thing is tyrannical which we all do alike with
"one conſent? As for me, as I have often ſaid already, I
"would like it better that we ſhould do nothing but what
"Chriſt hath done and commanded the Apoſtles. But if
"any things indifferent have been added, I would not now
"too hotly diſpute thereupon, ſpecially ſince we ſee them,
"by whoſe means the light of the Goſpel hath been much,
"and may yet be more promoted in *England*, to be our op-
"poſites. I do acknowledge with you that whatſoever is not
"of Faith is Sin; but that which is written by the Apoſtle
"to *Titus*, *All things are clean to them that are clean*, is that
"which makes chiefly for the quieting of our conſciences
"in thoſe things we do: and ſo that to *Timothy*, *Every crea-*

" *ture of God is good.* For it is not required of neceſſity that " every one of thoſe things we do, be expreſly mentioned in " holy Scripture; It is enough to know by Faith generally, " that things indifferent cannot defile thoſe that are ſincerely " minded and have a good conſcience.

59. Thus *Martyr* in general about the outward Circumſtances of the publick worſhip of God; where though he was not for the uſe of the *Surplice* nor of the *ſquare Cap*, perhaps becauſe he found it too Mathematical (for I cannot conceive that he could have any other reaſon for diſproving the uſe thereof) yet he is ſo ingenuous as to maintain both the authority of the Church to preſcribe and impoſe even thoſe very things, and the lawful uſe of them for all thoſe that have a good conſcience. In another place he acknowledgeth the ſame thing. *Eccleſiam facultatem habere condendi leges non inficior, quando quidem ſumus homines, & opus eſt ut in operibus etiam quæ ad cultum Dei pertinent, habeatur εὐλαξία, propter quam alia decreta in Eccleſia ſtatui poſſe concedimus. Sed conditiones quædam omnino retinendæ ſunt, cum primis ut inſtituta ejuſmodi, cum verbo Dei minimè pugnent. Deinde providendum, ne cultus Dei, juſtificatio & remiſſio peccatorum in his collocetur. Adhæc non debent eſſe hac multa, ne premant & obruant Eccleſiam: neq; ita ſunt ſtatuenda, quaſi neceſſaria ſint, & mutari nullo modo poſſint, cùm viſum fuerit expedire ſaluti credentium. Neq; ita ferenda ſunt, ut ſiquis ea dempto ſcandalo et contemptu non ſervaverit, lethaliter peccet.*

Petrus Martyr. loc. Com. Claſſ. 3. Cap. 5. Sect. 11.

" I do not deny, ſaith he, but that the Church hath power to " make Laws, ſince we are men, and that it is requiſite that " in thoſe very works which pertain to the worſhip of God, " there be a good order, for the preſervation of which we " grant that other Decrees may be made in the Church. " But therein ſome conditions ought by all means to be ob- " ſerved; Firſt of all, and chiefly, that ſuch Ordinances be " not contrary to the word of God. Next, care muſt be " taken, that the ſervice of God, juſtification, and remiſſi- " on of Sins be not made to conſiſt in thoſe things. More- " over, there muſt not be a great number of them, leſt they " oppreſs and overwhelme the Church: neither ought they " to be eſtabliſhed as being neceſſary, ſo that they may not

be

" be changed by any means, when it ſhall ſeem expedient ſo " to do for the ſalvation of Believers. Neither ought they " ſo to be enacted, as that thoſe be accounted guilty of dead- " ly ſins, who ſhould omit to obſerve thoſe Laws, ſo it be " without ſcandal or contempt. And where Laws are made " with theſe qualifications by the Church, he will have all " Chriſtians to receive, and reverently to obey the ſame; " adding that they cannot be contemned or neglected with- " out a grievous ſin. *His inquam conditionibus, leges ab Eccleſia conſtitutas, Chriſtiani excipiant, iis pareant & reverenter obſequantur. Leges hac ratione conſtitutæ, non ſine gravi delicto ſperni aut contemni poſſunt.* About the uſe of the Croſs for meer ſignification, he hath this; *Citra ſuperſtitionem Signum Crucis à principibus in coronis geſtatur, quoniam eo ſigno tantummodò profitentur ac teſtantur, ſe chriſtianam religionem colere ac tueri. Porrò ſi licet, inſignia propriæ familiæ geſtare, licet etiam ſigno crucis, Chriſtianam religionem profiteri.* " The Sign of the Croſs is " worn by Princes upon their Crowns without ſuperſtition; " becauſe they only profeſs and declare by that ſign, that " they reverence and maintain the Chriſtian Religion. Now " if it be lawful for every one to bear the coat of Arms of his " own houſe, it is lawful alſo to profeſs our ſelves to be " Chriſtians by the ſign of the Croſs. Which words how appliable they are to the uſe of the Sign of the Croſs in Baptiſme, after the manner it is uſed in the Church of *England*, every one may ſee. About the receiving of the Lords Supper *kneeling*, thus; *Multi piè genu flectunt & adorant, illis verbis Evangelii auditis, & verbum caro factum eſt: nec tamen ipſa verba dicenda ſunt adorari, verùm ſignificata. Quod idem hic, (cum percipimus Euchariſtium) fieri quid prohibet, modo non adorentur ſymbola, ſed quod per illa ſignificatur?* " Many there " be who piouſly *kneel* and worſhip, when theſe words of " the Goſpel are hear'd, *And the Word was made Fleſh*, and " yet it muſt not be ſaid that the words themſelves are wor- " ſhipped, but that which is by them ſignified. Now " what hinders why the ſame may not be done here when we " receive the Lords Supper, ſo that the outward ſigns be not " adored, but only that which is by them ſignified? As for

Petrus Martyr. loc. Com. claſſ. 2. in expoſit. Articul. fidei Sect. 43. Ibid. Claſſ. 2. c. 5. ſect. 20.

Petrus Martyr. loc. Com. Claſſ. 4. c. 10 ſect. 50.

his judgement touching the lawfulneſs of Epiſcopacy, he hath manifeſted it many wayes; Firſt, by what I related heretofore of the ſubmiſſion of thoſe of the Reformed Churches in the Dioceſe of *Troyes*, unto *Joannes Antonius Caracioli* the Biſhop thereof, who had embraced the Proteſtant Religion, which action of theirs he approved and gave God praiſe for it. Secondly, by the titles he gave to the Biſhops of the Church of *England* in his letters to them, calling them *Reverend Fathers in Chriſt, and Lords, by divine providence, Biſhops* of ſuch Sees as they were promoted to, and *his very good Lords*; which titles you ſhall never ſee him give to Mr. *Calvin* nor *Beza*, nor any other that was not a *Prelate*. Thirdly, by his ſubmitting to them whileſt he lived in this Church and Country. And, laſtly, by the high commendation he gave to the *Apology for the Church of England*, written by Biſhop *Jewel*, whom he calleth, *Right Honourable Prelate and Lord*; whereby he doth not onely approve the Epiſcopacy of the Church of *England*, but likewiſe all the Rites and Ceremonies thereof, which are maintained in the ſaid Apology, as being pious, rational, agreeable to the Word of God and the practiſe of the Primitive Church, and proper for edification.

See the ſecond Section n. 30.

Reverendo in Chriſto Patri ac Domino, D. *Joan. Parkhurſto*, Dei Gratia Epiſcopo *Norduicenſi*, Domino ſuo plurimum obſervando. *Petr. Martyr, in Ep. Theol.*

Ampliſſime Præſul & Domine. *Pet. Martyr. Epiſc. Sariſburienſi Ep. Theol. ultima.*

60. If *Hieronymus Zanchius* has leave to ſpeak next, as he was a very learned, wiſe and pious man, he will ſay many things very pertinent to our preſent buſineſs. And firſt about the lawfulneſs of a *Subordination* in the Miniſtry, by *Archbiſhops, Biſhops, Prieſts*, and *Deacons*, according to the uſe of the primitive Church; *Novimus Deum noſtrum Deum eſſe ordinis, non confuſionis: Et Eccleſiam ſeruari ordine, perdi autem ἀταξίᾳ. Quâ de cauſâ multos etiam & diverſos non ſolum olim in* Iſrael, *verum etiam poſt in Eccleſia, ex* Judæis *& Gentibus collecta, Miniſtrorum ordines inſtituit: & eandem etiam ob cauſam liberum reliquit Eccleſiis, ut plures adderent vel non adderent, modo id ad ædificationem fieret. — Fides autem mea, nititur cum primis & ſimpliciter verbo Dei: Deinde non nihil etiam communi totius veteris Catholicæ Eccleſiæ conſenſu, ſi ille cum ſacris literis non pugnet, credo enim quæ à piis Patribus, in nomine Domini congregatis, communi omnium conſenſu, citra ullam ſacrarum literarum*

Hieronymus Zanchius.

Zanch. de Relig. Chriſt. Fides c. 25. *Aphor.* 11.

Zanch. in Obſerv. ad ſuam ipſius Confeſſionem, in cap. 25. *ad Aphor.* 10. *&* 11.

literarum contradictionem, definita & recepta fuerunt: ea etiam (quamquam haud ejusdem cum sacris literis authoritatis) à Spiritu Sancto esse. Hinc fit ut quæ sunt hujusmodi; Ea ego improbare, nec velim, nec audeam bona conscientia. Quid autem certius ex Historiis, ex Conciliis, & ex omnium Patrum Scriptis, quam illos Ministrorum ordines, de quibus diximus, communi totius Reipublicæ Christianæ consensu, in Ecclesia constitutos receptosque fuisse? Quis autem ego sim, qui quod tota Ecclesia approbavit, improbem?

"We know that our God is a God of Order, not of Confu-
"sion: and that the Church is preserved by good order, but
"lost through disorder. For which cause he hath instituted
"many, and those different Orders of Ministers, not onely
"of old in *Israel*, but afterwards likewise in the Church
"which he hath gathered both of *Jews* and *Gentiles*; and for
"the same reason he hath left free to the Church to add or
"not to add more, so that it be for edification. —Now this
"belief of mine hath for its ground chiefly and simply the
"word of God. Next, it is also in some degree built upon
"the common consent of the whole ancient Catholick
"Church, if it be not contrary to the holy Scripture. For,
"I believe that such things as have been decreed and recei-
"ved by the holy Fathers assembled in the name of the
"Lord, with a general consent of all, without any contra-
"diction of holy Writ; I say, I believe that such things,
"(although they be not of the same authority with holy
"Scripture) are also of the holy Ghost. Hence it is that
"I neither can nor dare disapprove with a good conscience,
"things of that nature. Now what is more certain out of
"Histories, Councils, and all the Writings of the Fathers,
"than those Orders of Ministers of which we have said, that
"they were established and received in the Church by the
"common consent of the whole Christian Commonwealth?
"And who am I that should disapprove what the whole
"Church hath approved? And because men that have mo-
desty and judgement do not say over again (specially in a Council) what hath been said by others before them, he refers himself for proof and confirmation of this his judgment about *Subordination* of Ministers in the Church, to what hath been

Hujus rei confirmandæ causa placuit hic inserere, quæ de iis rebus scripta reliquit, *Martin. Bucer. p. m.* vir, singulari & pietate & eruditione Clariss. *In Ep. ad Eph.* Item de Disciplina clericali. *Zanch. in observ. in suam ipsius Confes. in cap. 25. ad Aphor.* 10. & 11.

Hactenus *Bucerus*, non solum fideliter recitans, verum etiam laudans veteris Ecclesiæ, in variis Ecclesiasticarum functionum ordinibus constituendis, de quibus nos supra diximus, consuetudinem. *Zanch. ibid.*

* *Zanch. ibid. p.* 583.

been already truly and faithfully spoken on the same Subject, by *Martin Bucer*, being fully of the same judgement with that *famous man as well for Learning as for Piety*, as he calleth him. Onely he will add this, **Esse Ecclesias Evangelium amplexas, quæ suos & re & nomine Episcopos atque Archiepiscopos retinuerunt. Atque in Ecclesiis etiam (aliorum) Protestantium non deesse reipsa Episcopos & Archiepiscopos; quos mutatis bonis Græcis nominibus, in malè Latina, vocant Superintendentes, & Generales Superintendentes.* "That "there are some Reformed Churches which "have kept their Bishops and Arch-Bishops "both name and thing. And that other Protestant Chur-"ches there do not want Bishops and Arch-Bishops, as to the "true function of the Office it self, whom they call *Superin-"tendents* and *Superintendents-General*, changing good Greek "names into bad Latine. As for his judgement of the Epis-"copacy and Bishops of the Church of *England* in particular "as they are by Law established, he will refer himself to his Dedicatory Epistle to Doctor *Grindal* Arch-Bishop of *York*, to whom he presents his Book, *De uno vero Deo, &c.* where he gives his Grace the title of *Arch-Bishop* and *Primate of England*, often calling him *Reverendissimum Antistitem & Præsulem, Most Reverend Prelate*; saying, that he is *most Illustrious by his Dignity in the Church of God*, Dignitate in Ecclesia Dei illustrissimum; *having the care and Government of many Churches committed to him*; Cui Ecclesiarum multarum cura, ac gubernatio commissa est. And rendring the reasons why he dedicates his Book to his *Grace*, he tells him that it is chiefly for his Piety, Learning and great Worth, whereof his preferments in the Church are most manifest arguments. *Neque enim ita temerè post Ecclesiarum in isto Regno reformationem, ut alias nunc eliguntur Episcopi, sed ad canonem Apostolicum, prius examinantur, siquis sit ἀνεπίλημπ]ος, μίας γυναικὸς ἀνὴρ, νηφάλι]ος, σώφρων, κόσμι]ος, φιλόξεν]ος, διδακτικὸς, & quæ apud Apostolum sequuntur. Oportuit ergo te etiam ante-*

quam

quam ad Episcopale munus vocareris, ab iis virtutibus, quas exigit Apostolus, haud prorsus fuisse vacuum: multo vero ornatiorem te fuisse necesse est, quum ex Episcopo Archiepiscopus creatus es, & Angliæ Primas. Nisi enim in priore illo officio te verũ præstitisses Episcopum; quis nesciat ad illum alterum, longè gravius & amplius te minime evehendum fuisse? Istud ergo totum illustri argumento omnibus esse debet: talem esse virum, cui consecrari non debeant de Religione libri, nisi qui Christo digni sint. Ita solum tuum nomen, non nisi magnam libris hiſce meis conciliare authoritatem potest. "That is to say, because that in the Kingdom of *England* "since Reformation, Bishops are not chosen so rashly, as "they be now elswere, but are first examined according to "the Apostles prescript, if a man be *blameless*, the *husband* "*of one wife, vigilant, sober, of good behaviour, given to hospitality,* "*apt to teach*, and the rest as followeth in the Apostle; That "therefore when he was called to the Office of a Bishop, it "must be thought that he was not destitute of those vertues, "which the Apostle requires in a Bishop, and withal, that he "was esteemed much more adorned with the same vertues, "when of a Bishop he was created an Arch-Bishop and Pri-"mate of *England*. For if he had not behaved himself like a "true Bishop in that first Office, every one knows that he "would never have been promoted to that other which is far "weightier and greater. All which ought to be a manifest "Argument, that he is such a person, as that no Books must "be presented to his *Grace*, but only those that are worthy "of Christ; And so his *Graces* very name may give much "credit to his Books. I do not see what he could say more, to shew the good opinion he had of the Church of *England* and her Government by Bishops. And I cannot but observe, that whereas not long since some have endeavoured to abolish wholly the Office and Name of Bishops in the Church of *England*, under colour of doing a thing wished by the other Reformed Churches abroad, the most learned amongst them, such as *Hieronymus Zanchius*, thought that the very name of an English Arch-Bishop being prefixed to their Books, was able to beget a good opinion of them, and make them commendable to pious men.

61. But

61. But let us hear Learned *Zanchius* in other things, and he will ſpeak very pertinently to moſt of the queſtions propounded to the Council. *Numquam Eccleſia Dei in terris caruit ceremoniis, neque carere poteſt; cum ſine ceremoniis neq; fideles in unum convenire & coaleſcere poſſint, neq; Deo publicè ſervire. Itaq; à condito Orbe, etiam ante Moſen, Eccleſia ſua ſemper habuit ſacramenta, ſacrificia, publicos conventus, publicas Preces, cantus ſacros, ſicut ex ſacris literis conſtat. —Et etiamnum habet & uſq; ad finem mundi habitura eſt ſuas ceremonias quibus externè & publicè coleret & colat Deum.* "The Church of God "on Earth was never without Ceremonies, and can never be "without the ſame; ſince that the Faithful cannot aſſemble "and joyn together, and publickly worſhip God without "Ceremonies. Wherefore the Church from the Creation of "the World, even before *Moſes*, hath ever had her Sacra-"ments, Sacrifices, publick Aſſemblies, Common Prayer, "ſacred Hymns, as appears out of Holy Writ. —And ſhe "hath ſtill and ſhall have to the Worlds end her Ceremonies, "wherewith ſhe publickly celebrates and ſolemnizeth the "outward Worſhip of God. In another place where he handleth fully the queſtion about Traditions for Gods Worſhip, after he hath divided them into *Humane* and *Eccleſiaſtical*, rejecting wholly thoſe which he calleth Humane, that is, ſuch as are contrived by men, repugnant to the Word of God; or ſuch as are by them obtruded upon mens conſciences as eſſential parts of Gods Worſhip, and ſo of abſolute neceſſity; *Quoniam inperiti pleriq; dum humanis traditionibus, impiè ligari hominum conſcientias & fruſtra Deum coli audiunt, eadem litura omnes leges Eccleſiaſticas inducunt, quibus Eccleſiæ ordo conſtituitur, ideo illorum quoq; errori occurrendum.* "Becauſe unskilful men for the moſt part when they hear "that it is not without impiety that mens conſciences are "bound up to humane Traditions, and that by them God "is worſhipped in vain, do blot out at one daſh all Eccleſi-"aſtical Laws which conſtitute the Order of the Church; "he adds this propoſition, to encounter that error of theirs, *Quod neceſſariæ ſint in Eccleſia Dei traditiones, præter legem Dei, tum propter Decorum, tum propter Ordinem in Eccleſia ſervandũ.*

Zanch. Tom. 4. l. 1. c. 16. de cultu Dei externo. p. 420.

Tom. 7. in Com. præcipuor. cap. Doctrinæ Chriſt. loc. 15. & 16.

Ibid. loc. 16.

Ibid. loc. 16.

That

" That Traditions beſides the Law of God, are neceſſary in " the Church of God, as well for Decency as for preſervati- " on of Order in the Church. For proof whereof he bringeth " many reaſons, *Quia ſi in omni hominum ſocietate neceſſaria eſt aliqua Politia, quæ ad alendam communem pacem & retinendam concordiam valeat: Et in omnibus rebus agendis aliquis ritus qui ad publicam pertineat honeſtatem, atque adeò humanitatem ipſam, neceſſarius eſt. Ergo in Eccleſia, quæ eſt Fidelium ſocietas, & in quâ multa res aguntur, eæqui Divinæ & celeſtes, hæc duo neceſſaria ſunt, nempe politia & ritus propter concordiam & honeſtatem alendam & retinendam. Quia Eccleſiæ & ſine concordia nullæ ſunt prorſus: Et bene compoſita rerum omnium conſtitutione optimè ſuſtinentur. Concordia autem & honeſtas ſive ordo in Eccleſia ſervari non poteſt, nec decenter omnia & ſecundum ordinem fieri poſſunt, ut jubet Paulus, niſi addantur leges & traditiones ſive obſervationes, quibus tamquam vinculis quibuſdam ordo ipſe & decorum conſiſtat. Quod ex eo patet, quod cum in hominum moribus tanta inſit diverſitas, tanta in animis varietas, tanta in judiciis ingeniiſque pugna; neque politia ulla ſatis, firma eſt niſi certis legibus conſtituta, nec ſine ſtata quadam forma ſervari ritus quiſpiam poteſt.* " Becauſe, ſaith he, that if in every ſociety of men ſome Po- " lity is neceſſary for the preſerving of publick Peace, and " maintaining of Concord; and if in all things that are done, " ſome Rite alſo belonging to publick Decency and ſo to " Humanity it ſelf, is likewiſe neceſſary: It follows that " theſe two things, Polity and Rites, are neceſſary in the " Church, which is the Society of the Faithful, and in " which there are many things done, and thoſe Divine and " heavenly, for the preſerving and maintaining of Concord " and Decency. For they are not Churches at all wherein " there is no Concord; and all Churches are beſt preſerved " and upheld by a well ordered conſtitution of all things. " Now Concord and Decency, or Order cannot be preſer- " ved in the Church, nor *all things be done decently and in order,* " as *Paul* biddeth, without the addition of ſome Laws and " Traditions or Obſervations, whereof, as it were, by ſo " many bonds, Order it ſelf and Decency are conſtituted " and made to ſtand. Which appearsby this, that there be-

" ing such diversity in the manners of men, such variety of " minds, such contrariety of judgements and dispositions, " no Polity can stand firmly enough, unless it be constituted " by certain Laws; neither is it possible that any Rite be " observed without some certain *set form*. After all which he addes the Reasons why the ordering of such outward circumstances is left to the Rulers of the Church in every age and Nation, *Quia in externa Disciplina & Ceremoniis Dominus non voluit singillatim præscribere, quid sequi debeamus; idq; quia istud pendere à temporum conditione prævideret, neque unam seculis omnibus formam convenire; Quia ideò nihil expressum tradidit Deus circa has traditiones, quoniam nec ad salutem necessaria hæc sunt, & pro moribus uniuscujusque gentis ac seculi variè accommodari debent ad Ecclesiæ ædificationem prout Ecclesiæ utilitas requiret. Ideo confugere hic oportet ad regulas quas dedit generales, ut ad eas exigantur quæcunque ad ordinem & decorum præcipi Ecclesiæ necessitas postulabit.* Ibid.

" Because, saith he, God was not pleased to prescribe every " particular thing that we ought to follow, as to external " Discipline and Ceremonies; and that because he foresaw " that such things must depend on the various condition of " times, and that the same form would not agree with all " ages. Seeing therefore God hath not expressly prescribed " any thing concerning those Traditions, partly because " they are not things necessary unto Salvation, and partly " because they are to be diversly fitted and accommodated to " the guise of every Nation and Age, for the edification of " the Church, according as it shall be requisite for the Chur- " ches best advantage: we ought therefore to consult the " general rules which he hath given, that all things which " the exigencies of the Church shal require to be enjoyned, be " ordered agreeably to the same. Whence he concludes, *Quod convenit tam usitatas mutare traditiones & abrogare quam novas instituere*, that it is sometimes expedient, as well to change and abolish those that are accustomed, as to institute new ones. But giving withal the same caution which *Calvin* (whom he follows here almost word for word in every thing) did give before, *non temere, nec subinde, nec levibus de causis,* Pag. 106.

cauſis, ad novationem eſſe decurrendum; that no innovations be made either raſhly, or often, or for light cauſes. All this concerning the things which may be impoſed by the Church; and as for the obedience that muſt be yielded thereunto, briefly thus, *Jam verò Chriſtiani populi officium eſt, qua ſecundum hunc canonem fuerint inſtituta, libera quidem conſcientia, nullaque ſuperſtitione; pia tamen & facili ad obſequendum propenſione, ſervare, non contemptim habere, non ſupina negligentia præterire; tantum abeſt ut per faſtum & contumeliam violare apertè debeat.* Ibid. "Now the duty of a Chriſtian people is this, that they obſerve ſuch things as are ordained according to the rule ſet down before (that is for order and decency, and not as being part of Gods worſhip, and ſo neceſſary to ſalvation) with a free conſcience, and without any ſuperſtition; but yet with a godly diſpoſition which eaſily complyes and yields obedience; and not ſcornfully or negligently to omit the ſame; much leſs to violate them openly by pride or rebellious ſtubbornneſs. And becauſe *Zanchius* ſuppoſes ſome things preſcribed and impoſed which will not be liked of every body, and which may have ſomething of evil in them; he makes theſe two *Queres*. Firſt, ſuppoſing that thoſe that are in the Miniſtry, would have ſuch things taken away; *Quid ſi Magiſtratus, & Eccleſia probat quidem paſtorum ſententiam, ſed propter politicas cauſas præſentem Eccleſiæ ſtatum nolint mutari: num Miniſtro deſerenda erit ſtatio ſua, aut intempeſtivis clamoribus turbanda Eccleſia, vel cum Magiſtratu committenda?* Zanch. Explicat. c. 1. Epiſt. ad Epheſ. ad v. 17. "What if the Magiſtrate and the Church do approve the Paſtors opinion, but yet are not willing to have the preſent ſtate of the Church altered upon ſome politick account; muſt the Miniſter leave his place and trouble the Church by unſeaſonable clamouring, or make a diſpute betwixt the Magiſtrate and the Church? *Nequaquam*, by no means, ſaith he, and why? *Quid ita? Quia hoc ad everſionem Eccleſiæ ſpectat non ad ædificationem: & pugnat cum ea charitate, quam debet Chriſto, & Eccleſiæ & ex qua concionari & fungi ſuo Miniſterio, &c.* "Becauſe ſuch doings would tend to the deſtruction, not edification of the Church; and are contrary to that charity which he owes to Chriſt and the

"Church, according to which charity he is to preach and "exercise his Ministry. The other *Quare* is this, *Quid si & Pastores & Major pars Ecclesiæ velint tolli paleas, sed Magistratus nolit?* "What if the Pastors and the major part of the "Church would have the chaff laid aside? *Neq; hic faciendū est schisma: sed post debitas admonitiones, & fusas ad Deum preces, æquo animo ferenda est Magistratus vel ignorantia vel pertinacia, & rogandus est pro eo Dominus.* "Neither must you "make a Schisme in this case; but after due admonitions "to the Magistrate, and your Prayers to God, you must "bear with the Magistrates ignorance or obstinacy, and "pray for him.

Zanch. in 4. præceptum.

62. But let us hear him about particulars. Of *Holy dayes* thus, *Quamquam Ecclesiæ Christi liberum est, quos velit, præter Dominicum, dies sibi sanctificandos deligere: honestius tamen est, laudabilius atque utilius, eos sanctificare, quos etiam vetus atque Apostolica puriorq; Ecclesia sanctificare solita fuit.* "Although it be free for the Church of Christ, to chuse such "other dayes as seems good to her besides the Lords day, "to keep as Holy dayes: nevertheless it is better and more "decent, more commendable and profitable, to keep those "as Holy dayes, which the Apostolick and purer Church "did use to keep as such. And after he hath reckoned all those Holy dayes which relate to the chiefest mysteries of our Redemption through Christ, *viz.* the *Nativity, Passion, Resurrection, &c.* He gives his Reasons why he judges it not onely lawful but commendable and profitable to have them still kept in the Christian Church. Those reasons are three, the first is taken from the chief ends of the institution of Festivals among the Jews, to wit, *Ut beneficiorum Dei quæ talibus temporibus acceperant, recordarentur, Deoq; pro illis gratias agerent: Et in testimonium animi grati, largiora etiam dona afferrent in usum Sacerdotum & pauperum.* That they might re- "member the benefits which they received at such times, "and give God thanks for the same; giving more largely "towards the maintenance of the Priests and Poor, in token "of their thankful mind. For, saith he, *Si igitur propter commemorationem istorum beneficiorum faciendam, instituta erant festa*

Ibid.

apud

apud Judæos: cur non etiam rectè Ecclesia Christi festa, quæ commemoravimus, instituit? ut illis diebus solennis celebraretur memoria beneficiorum, quæ à Christo accepimus, operumque illustrium, quæ pro nobis præstitit, & de quibus certas habemus in Evangelistorum libris historias? Proinde in hujuscemodi etiam festis diebus, cum instituti sint, ut commemoratio fiat beneficiorum Christi, atque eorum quæ gessit vel passus nobis; deberent historiæ harum rerum recitari & explicari populo: Id quod semper solita fuit vetus Ecclesia facere. Quare non possum eos probare Ministros, qui ita mordicus suos ordinarios textus persequuntur, ut si in die Paschatis occurrat locus de Passione, illū explicent, & qui sunt de Resurrectione negligunt omnes. "If Festivals were instituted among the *Jewes* for the com- "memoration of those benefits they had received: why hath "not the Christian Church likewise rightly instituted the "Holy dayes by us mentioned? to the intent that upon those "dayes there might be a solemn celebration of the benefits "we have received of Christ; and of those illustrious at- "chievements which he hath performed for us; of which we "have the true and certain Histories in the Evangelists? "Wherefore upon these Holy dayes also, since they are in- "stituted for commemoration of Christs benefits, and of such "things as he hath done or suffered in our behalf; the Hi- "story of those things should be read and expounded to the "people, which thing the ancient Church was alwayes wont "to do: wherefore I cannot approve of those Ministers, who "go on so stifly in their ordinary course, that if upon *Easter* "day a Text concerning the *Passion* fall into their hands, "they will expound it, and pass by all those which concern "the *Resurrection*. His second Reason is, *Quia laudabile est sequi antiquitatem in rebus non per se malis; sed adiaphoris: antiquitas enim non sine causa ea egisse judicanda est, quæ egit, præsertim in diebus festis constituendis.* "Because it is praise-worthy "to follow Antiquity in things that are not evil of them- "selves, but indifferent; because Antiquity must not be "thought to have done without good reason what it hath "done, specially in ordaining Holy dayes. The third Rea- "son is grounded upon the usefulness of Festivals, *Dici non potest, quam utile sit plebi, tales celebrare dies festos, in quibus historiæ*

hiſtoria de rebus à Chriſto geſtis pro ſalute noſtra recitantur & explicantur. Quot enim ſunt, qui nihil unquam aut per ſe legunt, aut alios audiunt ſacras literas explicantes, niſi cum ad templum accedunt? Accedit alia utilitas, quod infirmiores in fide non ita offenduntur à nobis, quam ſi omnino tales dies prorſus contemnamus, quaſi non curemus, quæ Chriſtus pro nobis geſſit. "It cannot be expreſſed how uſeful it is for the common people, "to obſerve ſuch Feſtivals in which the Hiſtory of thoſe "things which Chriſt hath done for us is read and expounded. For, how many are there, who never read themſelves, or hear others expound the holy Scripture, but "when they go to Church? This alſo is profitable another "way, in that ſuch as are weak in the Faith are no way ſo "much offended at us, as when we wholly contemn ſuch "Holy dayes, as if we regarded not what Chriſt hath done "for us. All this touching thoſe Feſtivals which relate to our Saviour Chriſt. As for thoſe of the *Apoſtles* and *Martyrs*, after he hath ſaid when they began to be, and how, and to what end they were obſerved; to wit, to propoſe their good examples for the imitation of the Faithful, and to praiſe God for their good life and conſtancy in bearing the Croſs. He adds, *Hoc ſanè modo neq; hæc Martyrum feſta improbari poſſunt: neq; enim ſanctificabantur ſanctis ipſis illi dies, ſed Deo, quamquam in memoriam Martyrum.* "That neither can theſe "Holy dayes obſerved in that manner, be diſapproved; "becauſe, though they were kept Holy in commemoration "of the Saints, yet they were not kept Holy to the Saints "themſelves, but to God. Of the *Lenten Faſt*, after he hath reported what was the original thereof, the reaſons of its inſtitution, and the manner of the keeping of it, he writes thus, *Quadrageſima eſt tempus quadraginta dierũ, uſq; ad ſanctum Paſcha, ex pia veteris Eccleſiæ ordinatione continuatũ in quo fideles diligentius quam ullo alio tempore, tum jejuniis, tum precibus, tum auditione verbi, tum aliis piis exercitiis ad pœnitentiam excitantur, eòq; ad Cœnam Domini in Paſchate dignius ſumendã præparantur.* "*Lent* is the ſpace of forty dayes, continued according to "the pious cuſtom of the ancient Church till the holy Feaſt "of *Eaſter*, in which the Faithful by faſting, prayers, hearing of

Zanch. in quartũ præceptum de Quadrageſima.

" of the Word, and other holy exercises, are more diligent-
" ly stirred up to penitence than in other times, and so pre-
" pared for the more worthy receiving of the Lords Supper
" at *Easter*. After which he adds, *Quadrageſimam ſi ſic deſi-nias quis eam queat merito improbare.* " If *Lent* be thus defined,
" who can disapprove of it with any reason? He gives also his judgement about the habits of Ministers. *De re etiam veſtiaria, magna hoc tempore exorta eſt controverſia, debeat ne miniſter, cum ad Sacramentorum adminiſtrationem accedit, uti ſolitis ſuis Veſtimentis, an vero peculiaribus, puta linea veſte, quam vocant ſuperpelliceam veſtem? Certè neque Chriſtum, neque Apoſtolos legimus quippiam has de re ſtatuiſſe: imo neque veſtem ipſos mutaſſe, cum vel baptizabant vel cœnam adminiſtrabant: ſed neque vetuerunt, ne quiſpiam alia ſumat: liberum igitur eſt per ſe uti vel non uti aliis veſtibus. Certè vetuſta fuit conſuetudo in Eccleſia, ut Sacramenta adminiſtraturi veſte linea induerentur. Unde* Hieronym. contra Pelag. Lib. 1. ita ſcribit: *Quæ ſunt, rogo, inimicitiæ contra Deum, ſi Epiſcopus, Presbyter, Diaconus, & reliquus ordo Eccleſiaſticus in adminiſtratione ſacrificiorum, candida veſte proceſſerint. —Et ſi verò res libera eſt, & inter adiaphora connumeratur: tamen propter ſignificationem magis deceret veſtis linea quam lanea miniſtrũ in Sacramentorum adminiſtratione: quod ea ſit ſymbolum innocentiæ & ſanctitatis.* Unde & in Apocalyps. ſanctis dantur ſtolæ albæ.

Zanch. Tom. 4. de cultu externo. p. 486.

" About the buſineſs of Veſtments likewiſe there hath been
" at this time a great controverſie, to know whether the Mi-
" niſter when he Miniſters the Sacraments, ought to wear
" his accuſtomed habit, or a peculiar one, to wit, of white
" Linnen, which they call a *Surplice?* It's true we do not
" read that either Chriſt or the Apoſtles did ordain any thing
" about this matter: nor that they changed themſelves their
" habits when they miniſtred Baptiſme or the Lords Supper.
" But neither did they forbid that any ſhould take other Veſt-
" ments: wherefore it is a thing free and indifferent to uſe
" or not to uſe other Veſtments. Surely it hath been an old
" cuſtom in the Church, that thoſe that were to miniſter the
" Sacraments, did put on a white Linnen habit. Whence *Hierom* writes thus againſt *Pelagius*, Lib. 1. *I beſeech you what*

enmity

enmity is it againſt God, if the Biſhop, Prieſt, Deacon and other Church-men, do go in white Veſtments when they are to officiate? " — Although it is a thing left to the Churches liberty, *viz.* " for Miniſters to wear peculiar Veſtments when they offi- " ciate, and that it is reckoned amongſt things indifferent; " Nevertheleſs a white Linnen habit, would become better " a Miniſter then his ordinary woollen cloaths, when he mi- " niſters Sacraments, becauſe it is the badge of innocency " and holineſs. Whence it is that in the *Revelation* white " Robes are given to the Saints. And a little lower where " he reſolves this queſtion moſt learnedly, *An Chriſtianis aliis ritibus liceat colere Deum, quàm præcepit,* " whether it be " lawful for Chriſtians to ſerve God with other Rites then " ſuch as he hath commanded? After he hath wiſely diſtin- guiſhed betwixt things eſſential and accidental to Gods wor- ſhip; betwixt them which are added as being of the ſub- ſtance of the worſhip of God, and them which are preſcribed only as circumſtances of the ſame; and betwixt them which are impoſed as neceſſary, and them which are enjoyned on- ly as things indifferent, for decency and order and greater edification; he produces for an example of theſe laſt, the changing of Veſtments for the miniſtring of the Sacraments, as being a thing left to liberty. *Adde etiam, quod veteres Epiſ- copi, cœnam adminiſtraturi aliam induerint veſtem; ad mutatio- nem cœnæ nihil pertinet; non enim Chriſtus juſſit, ut communibus veſtibus induti cœnam adminiſtraremus, ſicut & ipſe indutus erat, ſed tantum ut faceremus quod & ipſe fecit. Idem multis aliis de rebus dici poteſt tam in baptiſmo quam in cœna Dominica.* Add " alſo that the ancient Biſhops, when they were to admini- " ſter the Lords Supper, did put on their Veſtments, the " which does not make any alteration in the Lords Supper. " For Chriſt hath not commanded that we ſhould adminiſter " the Lords Supper, having upon us our ordinary apparel, " as he had his, but only that we ſhould do that which he " did. The like may be ſaid of many other things, as well " in Baptiſme as in the Lords Supper. By this it appears, that this learned man puts the *white Surplice* among things in- different, and that he judged it the moſt decent habit for Miniſters

Zanch. ibid. p. 487, 488, 489.

Miniſters to wear when they officiate, becauſe of its ſignification. But the preſent juncture of affairs in this Kingdom will oblige him to ſay ſomething more upon this matter, being called, as we ſuppoſe, to deliver his judgement in a Council, about the Controverſies debated amongſt us. But the Reader muſt be told firſt, that in the raign of Queen *Elizabeth* before the making of the *Act for Uniformity*, thoſe that did not love *white*, made a great noiſe within and without this Land, and beſtirred themſelves on all ſides, that they might be diſpenſed with for wearing the *Surplice*. Among other means by them uſed to come to their ends, they applyed themſelves to ſome in the Reformed Churches beyond the Seas, and knowing that the ſaid Churches were very tender of the peace and unity of the Church of *England*, they perſwaded them that if the *Surplice* was impoſed, huge numbers of Miniſters, nay many of the Biſhops themſelves, would leave their Miniſtry. Whereupon the Prince Elector *Palatine* that then was, commanded *Zanchius* to write to the Queen, to diſſwade Her Majeſty from impoſing the uſe of ſuch Veſtments; which he did accordingly. But the buſineſs not ſucceeding according to their deſires, and the *Non-conformiſts* giving out ſtill, that there would be a great diſſipation in this Church, by the deſertion of ſo many Biſhops and Miniſters, who, they ſaid, were reſolved to leave their Calling and live privately, in hope that another addreſs would be made in their behalfe: What did *Zanchius* thereupon? He by the advice of his Brethren, the other Divines of the *Palatinate*, did write a Lettet to Biſhop *Jewel*, that in caſe the Queen did not change her reſolution, he and other wiſe Biſhops ſhould by all means perſwade them who ſcruple to conform, by any means not to leave their places, rather then obey the Queens Royal Edict. For which he gives his Reaſons; *Non enim videri, cur liceat Paſtori ſuum deſerere gre-*

Vide Epiſtolam Zanchii ad Dom. Juellum Epiſcop. Sariſburi. inſ. Epiſt. l. 2. p. 181.

Verum quid factura ſit (Regina) ignoramus & fieri poterit ut in ſua perſiſtat ſententia: interim vero ſi etiam ipſi Epiſcopi nolint mutare ſententiam, periclitabitur Eccleſia. Idcirco judicarunt Fratres ſcribendum quoque eſſe ad aliquot præcipuos & prudentiores Epiſcopos, & rogandos ut reliquis ſint authores, ne, ſi Regina amoveri nullo modo poſſit à ſententia, ipſi propterea ſuas deſerere malint ſtationes, quam edicto Regio obtemperare, *Zanch. Ibid.*

gem, quoties ei licet libere docere, & Sacramenta ex verbo Dei administrare; tametsi aliquid agere cogatur, quod usquequaque non probetur, modo non sit ex tali rerum genere, quæ per se & sua natura malæ sint. Si enim talia mandentur, dicendum esse cum Apostolis, obedire oportet Deo magis quam hominibus: *Et interim in sua pergendum esse vocatione, suumque sibi curandum esse gregem. Si vero res sua natura adiaphoræ lege mandatoque Regio præcipiantur, quando alterutrum necesse sit, ut aut cedatur loco, aut tali mandato obtemperetur, obtemperandum potius esse, sed cum legitima protestatione, & docendum esse populum, cur & qua lege tali sit à se obtemperatum mandato; quam expectandum dum Pastor exauteretur, & gregem alteri cedere cogatur. Esse verò hanc sententiam ita certam, & perspicuam, tum in sacris literis, tum apud Patres, & in historiis Ecclesiasticis, ut supervacaneum omnino sit, ullam adferre probationem apud illos, qui vel mediocriter in Scripturis sint exercitati. Numquam enim propter res sua natura adiaphoras, deserenda est vocatio legitima & necessaria.*

"That it appears not why it should be lawful for a Pastor to "forsake his flock, as long as he hath the liberty to teach, "and administer the Sacraments according to the word of "God; although he be constrained to do somewhat, which "is not in every regard approved, provided it be not of that "kind of things which are in themselves evil, and of their "own nature. For if such things be commanded, we must "say with the Apostles, that *we ought to obey God rather than "men*, and in the mean while, keep every one his place, and "tend every one on his own flock. But if things of their na-"ture indifferent, be commanded by Law & the Edict of the "Prince, when one of these two must of necessity be, either "to leave ones place, or obey such an Edict, it is better to "obey (but that with a lawful protestation, and the peo-"ple is to be taught why obedience hath been yielded to "such a command) than to stay till a Pastor be discharged, "and forced to give over his flock to another: and that this "opinion is so certain and clear, as well in the holy Scrip-"ture, as in the Fathers, and in Ecclesiastical Histories, that "it would be superfluous to offer any proof thereof to such "as are but meanly versed in the Scriptures: Because a *law-*

full

"ful and neceſſary Calling muſt never be forſaken for things of "their nature indifferent. Concerning the cuſtom of *bowing* and *uncovering* the Head at the naming the name of *Jeſus*, according as it is uſed in our Church, and many other Reformed Churches, and namely in that of the *Palatinate* wherein he lived, as hath been obſerved before, *Zanchius* hath this, *Hæc eſt cataſtrophe hujus nominis Jeſu, quod cum antea ab omnibus fere Judæis blaſphemaretur, poſt mortem patefacta ejus Deitate, ab omnibus adoratur: ita ut ad ſolam mentionem nominis Jeſu omnes ei genua flectant. Atq; hinc non dubito, quin profecta ſit illa antiquiſſima conſuetudo in Eccleſiis, ut cùm nominatur Jeſus, omnes aperiant caput, in teſtimonium reverentiæ & adorationis.* "This is that change of this name *Jeſus*, that whereas be- "fore it was blaſphemed by almoſt all the *Jewes*, after his "death his Divinity being made manifeſt, he is adored of all "men: ſo that even at the mentioning the name of *Jeſu*, "they all bow their knees to him. And I doubt not, but "that the moſt ancient cuſtom uſed in the Churches, that "all ſhould uncover their heads when *Jeſus* is named, in ſign "of reverence and adoration came from hence. Of *Uniformity* after he hath ſaid that the Unity of the Church conſiſts chiefly in the Holy Spirit, Word of God, Faith, Charity and due obedience to Gods holy Commandments, he delivers his judgement thus, *Interim non negamus, quin unitas in ipſis etiam Ceremoniis & ritibus cujuſque Eccleſiæ quoad ejus fieri per conſcientiam poteſt, retinenda ſit, atque colenda. Duo enim rerum genera ſunt, in quibus unitas Eccleſiæ eſſe poteſt: quæ in verbo Dei traditæ ſunt. Et quæ verbo non ſunt expreſſæ, quales ſunt externi ritus, & Ceremoniæ Eccleſiaſticæ. In illis unitatem ubique & ſemper neceſſariam eſſe, credimus: in his autem, & ſi non eſt per ſe neceſſaria, ſed pro diverſitate locorum, & pro diverſa temporis ratione, utile eſt, diverſos habere ritus: ubi tamen certi aliquid de his rebus ad ædificationem Eccleſiæ inſtitutum eſt atque receptum, ibi unitatem quoque in hujuſmodi ritibus, cuique retinendam eſſe & ordines Eccleſiaſticos non eſſe turbandos, ſentimus: juxta regulam Apoſtoli, omnia in Eccleſia ordine, decenter & ad ædificationem fieri debere,* 1 Cor. 14. *quibus de rebus duas etiam Auguſtini Epiſtolas ad Januarium ſcriptas, vehe-*

In Epiſt. ad Philip. cap. 2. v. 10.

Zanchii de Religione Chriſtiana Fides, cap. 24. de Eccleſ. Militant. Art. 15.

menter probamus, atque amplectimur, Epist. 118. & 19. "In the mean while we deny not, but that Unity in the very "Ceremonies and Rites themselves of every Church, ought "to be retained and reverently observed as far as in good "conscience they may. For there are two kinds of things, "in which the Unity of the Church may be; *viz.* those that "are set forth in the Word of God, and those which are not "therein expressed, such as are outward Rites and Ecclesia-"stical Ceremonies. We believe that in the first, it is ne-"cessary that there be Unity alwayes, and every where; and "although in the last such Unity be not of it self necessary, "but that according to the varietie of places and times, it is "useful to have divers Rites; Nevertheless where there is "something certain set and received in things of this nature, "for the edification of the Church, our judgement is, that "there likewise every one is to maintain Unity in those "kinds of Rites, and that the orders of the Church must not "be disturbed; according to the rule of the Apostle, that "all things in the Church ought to be done in order, decent-"ly, and for edification, 1 *Cor.* 14. concerning which "things we likewise approve very much the two Epistles of "*Augustine* written to *Januarius*, viz. the 118. & 19. being "wholly to the same purpose.

63. I must in this place ease my Reader of the fear he may be in, that all the Fathers of the Council should speak every one so long as these have done, though I hope they have all spoken to his satisfaction. It is not the custom in Councils, when the chief matters in debate have been throughly opened and examined by some of the ablest, who are best acquainted with such things as are to be decided, that the rest of the Company speak their mind in few words, either expresly declaring their assent to what hath been said before by others, or tacitly not gain-saying the same, and adding here and there as seems best to them. This method therefore is that which shall be followed in this occasion. *Bogermannus* needs but to refer himself to those honourable titles of *Reverend Prelate* & *Lord Bishop*, with which he ever bespake the Bishop of *Landaff* in the Synod of *Dort*, that being enough

Bogermannus.

to

to teſtifie his liking of the Epiſcopal Government and whole Reformation of the Church of *England*. The titles of *Arch-Biſhop of Armagh, Primate of Ireland, Reverend Father in Chriſt, and venerable Lord*, which * *Ludovicus de Dieu* gives to Doctor *Uſher* late Lord *Primate* of *Ireland*, in his *Epiſtle Dedicatory* before his *Notes upon the Acts of the Apoſtles*; and the profeſſion which he makes to *reverence* his *Archiepiſcopal Dignity*, ſubſcribing himſelf thus at the end, *Archiepiſcopalis tuæ Dignitatis obſervantiſſimum*, is enough for the ſame purpoſe. † *Andreas Rivetus* his glorying in the Biſhops of the Church of *England*, when he ſayes to *Baily* the Jeſuite, that his *Comrades* who came from *England*, might have told him, that there they *had ſeen Biſhops that were not the ſworn vaſſals of the Pope*, is a very full declaration of his approving of them, and his looking upon them as the greateſt honour and ornament of the Clergy in the Reformed Churches. We have ſeen *Spanhemius* writing from *Geneva*, that he *(a) reverences and loves the great Prelates* of the Britiſh Churches, praying to God, *that they may ever enjoy their Authority*; and *(b)* ſpeaking even with admiration *of the beauteous face of our Church, and of the publick worſhip of God* therein uſed; and we muſt do him that right, as to ſuppoſe he was ſtill of the ſame mind after his removal from *Geneva* to *Leyden*. Doctor *Peter du Moulin* hath declared his mind ſufficiently for the Church of *England* by his *ſubſcribing* the 39. *Articles*, the Book of Common Prayer, &c. when he was made Prebend of *Canterbury*; and in his publick diſputations in the Divinity Schoole at *Sedan*, where he maintained, as hath been ſaid before, *Epiſcopos Angliæ poſt converſionem & ejuratum papiſmum, fuiſſe fideles Dei ſervos, nec debuiſſe deſerere munus, vel titulum Epiſcopi*; That the "Biſhops of *England* after their converſion and abjuration of "Popery, were faithful ſervants of God, and that they were "not bound to quit their Office or title of Biſhop. *Monſieur de l'Angle* the Father ſaith, *That his heart did leap for joy when he*

* *Ludovicus de Dieu* Clariſſ. &c. D. Jacob. Uſſerio Archiepiſcopo Armachano, Hibern. Primati, Patri in Chriſto reverendo ac Domino venerando. *Ludovicus de Dieu in Epiſtol. dedic. ante Animad. ad Acta Apoſt.*

† *Andreas Rivetus.* Cæterum ſocii ejus ex Anglia redeuntes, ipſi narrare potuerunt, quod Epiſcopos, nullo juramento Papæ adſtrictos, ibi viderint. *Andr. Rivet. Catholic. Orthod. Tract. 2. Queſt 22.*

Fridericus Spanhemius.
(a) *Vide* pag. 170
(b) *Vide* p. 66.

Dr. Peter du Moulin.

Pet. Molin. de Notis veræ Eccleſ. part. 2. Edit. Gen.

Monſ. de l'Angle the Father. *Vide* his Letters, p. 143. & 70.

he was told that our Liturgy and ancient Diſcipline ſhould be reſtored again; that he cannot but have good hopes of that Government under which the Church of England *was enriched with ſo many bleſſings for ſo many years; that the Order of Biſhops is a moſt ſacred and moſt ancient Order, &c. and declares that he holds them for Schiſmaticks that will not conform to the Church of* England. And *Monſieur Drelincourt, That as* Germany, *and* Switzerland, *have their* Inſpectors *and* Superintendents, *and* Denemark *and* Sweden *their* Biſhops, *he ſees no reaſon why any ſhould be offended if* England *hath likewiſe her Biſhops.* He hath told us likewiſe how much he likes our Liturgy, and we do not hear him ſpeak a word againſt the *Surplice*, *Croſs* in Baptiſm, or *kneeling* at the receiving of the Sacrament. *Monſieur Goyon* is of opinion, *That no man that hath not loſt his underſtanding, or is not quite ignorant of the rule of true Piety can think the conſcience wounded by living under the Government of Biſhops, or under the Engliſh Liturgy, and that thoſe are in a dream and dote that have ſuch an opinion.* And as for our Engliſh Presbyterians, he finds them *a ſtrange Sect which is not to be tolerated*; and he conceives *that the beſt remedy for ſuch a diſorder and confuſion, is to reduce them all under the Epiſcopal Government, holding it impoſſible that the Church of* England *can ever be quiet and flouriſh otherwiſe.* *Monſieur Daillé* the Father declares that he holds thoſe of our Ceremonies and other things which are moſt diſliked by Non-conformiſts, as the ſign of the *Croſs* in Baptiſme, *kneeling* at the Communion, the *Surplice*, &c. for things in their nature indifferent. This he writes to me in that Letter whereof there is an extract before the Sermon which follows this Treatiſe; in which Letter, to ſhew that he judges the Epiſcopal Government lawful, after he hath preſented his moſt humble reſpects to my Lord Biſhop of *Dureſme*, he *prayes to God that the Church of* England *may have many Biſhops like unto that moſt Reverend and moſt worthy Prelate, whoſe high Vertue and exemplary Piety is known to him*, and who ſayes, *Rebus ipſis diu multumque probatam.*

Monſieur Drelincourt, Vide his Letter Printed at *Geneva, pag.* 147.

Monſieur Goyon, Vide his Letter, p. 87.

Vide p. 146.

Monſieur Daillé the Father.

64. *Monſieur Amyraut*, though he lives in a Church where the Miniſters are equal in power, yet he dares not ſay, but that Subordination of Paſtors hath as much ground

Mr. Amyraut. Vide l. de Seceſ. ab Eccl. Rom. p. 29. *Vide etiam hic* p. 149.

in

in the Gospel and other Writings of the New Testament. And upon that it is that he will not have by any means those Churches that have Bishops to be troubled upon that account. He hath likewise shewed of very late how he reverences our Prelates, by dedicating a Book not three months since to my Lord of *Duresme*, whom he often calls *Reverent Prelate*. For, though I know he had ever a great value for his Lordships personal worth, ever since they were first acquainted together in *France*; yet it is plain by that Epistle of his, he respects likewise in a special manner his Dignity. And for *set forms* of Prayer and Liturgies, he is so much for them, that he wishes all the Reformed Churches in the world would consult and agree together to have but one and the same Book of Common Prayer, for the greater Unity betwixt them. He likewise acknowledges that God out of his wisdom and goodness hath granted unto every Church the power to make Laws and Constitutions for things pertaining to Discipline and Order. *Voluit sapientissimus indulgentissimusque Deus, cuique Ecclesia jus esse sibi leges eas ferendi quæ ad disciplinam spectant & ad ordinem conservandum.* And that they have no other Law whereby to be directed in such things, but only that general one of the Apostle, let all things be done decently and in order; which they ought to observe with respect to the different circumstances of times, places, and States wherein the Church abideth. *Hoc unum in eo genere absolutè necesse est, ut habita ratione variarum circumstantiarum, temporis, locorum, imperiorum, in quorum finibus Ecclesiæ habitant, & aliarum ejusmodi rerum, omnia fiant inter Christianos, ex Apostoli præscripto, decenter atque ordine.* He is so far from condemning those among the Reformed who love to have their Churches decently adorned, that he esteems them **superstitious* who are against it; and excuses them whose Churches are naked, and altogether without Ornaments, alledging their poverty or want of liberty, by which they are forced to use such poor places as they can have, or are allowed to build for Gods Worship. *Evangelici*

Moses Amyraldus in Orat. Dominicam.

Nihil proclivius quam ut omnes quisque suam veluti Symbolam conferentes, conveniant de communi formula precum concipiendarum. *Amyrald. de Secess. ab Eccles. Rom. p.* 224.

Ibid. p. 35.

Ibid.

* Si qui sunt quos in ea re superstitio aliqua, aut nimia austeritas teneat, &c. *Ibid. p.* 212.

licì quorum Templa omnibus ornamentis deſtituta ſunt, non modo ferendi ſunt, ſed etiam quacunque ratione ſublevandi. Non enim adducuntur judicio atque ratione ut ornamentis carere velint, ſed neceſſitate aliqua, quia vel ſub cruce vivunt, vel inopia præmuntur.

Alii adhibent impoſitionem manuum, &c. Signum Crucis in fronte & in pectore infantis baptizati deſignatum. Quæ diſcrepantia ut ſpectantium oculos vehementer ferit, ſic mentes imperitorum ſolet magnopere conturbare. At eorum quibus ſenſus animi paulo ſunt exercitatiores & mentes confirmatiores cognitione veri, aliud debet eſſe judicium. Nempe in iſtiuſmodi rebus conſiderari debet primum Ritus ipſe; deinde Inſtitutio; ac denique Doctrina quæ ad Ritum pertinet. Et Ritus ipſe quidem ſi per ſe ſpectetur, res eſt natura ſua indifferens, hoc eſt neque bona neque mala moraliter. Siquid mali habet, illud omne ſitum eſt, in incommoditate aliqua, quam vel multitudo rerum, vel celebrandi difficultas, vel ſumptus aut aliquid iſtiuſmodi parit. Inſtitutio magnum habet momentum. Nam ſi Deum auctorem habet, neceſſitatem injicit: Si pendet ex conſuetudine Apoſtolorum, eſt in exemplo magna vis: Si Ritus eſt ab Eccleſia poſt Apoſtolos inſtitutus, multo laxior eſt ejus obligatio. *Ibid. p.* 229.

As for *Ceremonies*, after he hath ſaid, that the unskilful are mightily troubled at the firſt ſight of thoſe to which they are not accuſtomed, and that thoſe that have more knowledge ought to be of another judgement, he conſiders three things in them, 1. The Rite it ſelf; 2. The Author and Inſtitutor of the Rite; and 3. The Doctrine thereunto belonging. "For the *Rite*, "he takes it for a thing indifferent "in it ſelf, neither good nor evil "morally. If it hath any thing of "evil, that comes either from the "troubleſomneſs of it, or from "the great number of things "whereof it conſiſts, or from "the difficulty or charges in the "obſervation of the ſame. For the "Author of the Rite, he conceives "it to be of great moment. If God "be he, the Rite muſt of neceſſity be obſerved; If it hath "been uſed by the Apoſtles, their example is of great force; "If it hath been introduced by the authority of the Church, "ſince the Apoſtles time, the obligation to it is not ſo great. "But yet, though there were now ſome abſurdity to uſe ſuch "Rites, becauſe they are not fitted for theſe times; he would "not by any means that thoſe who are accuſtomed to them, "ſhould be forced to leave them againſt their will, becauſe "they are things of their nature indifferent, and that the "peace of the Church muſt never be troubled for ſuch things, "though they had been inſtituted without any neceſſity, and "were not without ſome inconveniencie. *Ob res indifferentes, quamvis*

quamvis nulla neceſsitate inſtituntas, atquè adeò cum aliqua incommoditate conjunctas, turbæ in Eccleſiâ temerè excitandæ non ſunt.
" And as for the Doctrine, it is that, ſayes he, which gives " the dye to the Rites. For if the Doctrine be wholſome, ſo are likewiſe the Rites, or at leaſt they are tolerable. *Dogma verò ſuis, ut ita dicam, qualitatibus Ritus ipſos imbuit. Nam ſi bonum eſt, Ritus etiam vel boni ſunt, vel ſaltem tolerabiles.* All this he ſayes about the *Exorciſmes*, the *ſign* of the *Croſs* and other Ceremonies uſed at Infants Baptiſm, in ſome of the *Lutheran* Churches; with whom he would not have the other Reformed Churches to pick a quarrel upon that account. Nay he " is ſo ingenuous as to ſay plainly, that if nothing elſe had " been offenſive in the Church of *Rome* beſides the needleſs " Ceremonies which ſhe uſes in Baptiſm and other things, " though ſhe hath exceeded far beyond that which agreeth " with the nature of Chriſtian Religion, nevertheleſs thoſe " of the Reformed Churches had born with her. *Si nihil aliud fuiſſet in Eccleſia Romana quod animos noſtros offendiſſet, præter inutiles Ceremonias quibus & in Baptiſmo & in aliis rebus ultra modum & genium Chriſtianæ Religionis utuntur, ejus communionem pertuliſſemus:* " And he is ſo far from allowing that the " members of any Church ſhould refuſe to ſubmit to any " ſuch Rites accuſtomed and commonly received, that who- " ſoever goes from one National Church to another, whe- " ther as a Traveller, or a Marchant, or to ſettle himſelfe " there, he will have him conform without ſcruple of con- " ſcience to the uſual Ceremonies thereof, that he may not " trouble the Church or give ſcandal to the weaker, alledging " to that purpoſe Saint *Paul* the Apoſtle. *Qui ex una Eccleſia in aliam vel peregrinandi, vel negotiandi, vel etiam commorandi cauſa migraverit, eum nulla religio inceſſat quin ſeſe conſuetis in ea ritibus accommodet, ne pacem Eccleſiæ turbet, aut infirmis præbeat materiam offendiculi. Atque in ea re* Paulum *Apoſtolum & præceptorem & exemplum habemus.* Apply all this to our preſent caſe. About the Rites uſed at the Communion, he is of the ſame judgement. *Ex Evangelicis alii eam ſuſcipiunt genibus flexis, alii ſtantes communicant, alii denique ad menſam aſſident,*

Ibid. p. 232.

Ibid. p. 234.

Ibidem.

assident sacrum mysterium celebraturi. Qui ad mensam assident, in animo habent Christum imitari, qui in cœna institutione eo corporis situ fuit, quo solebant esse qui cibum unà capiebant, & Apostolorum tempore idem factitatum esse videtur. Qui stantes communicant, præter aliquam Ecclesiarum suarum commoditatem, in eo instituto hanc rationem secuti sunt, quod status ille habet aliquam reverentiæ significationem, quæ sanctæ isti actioni maximopere convenit. Qui denique genua summittunt, profitentur se non cogitare de adorando Sacramento, & siquis id illis imputaret, mirum in modum indignarentur.—Cum igitur genua

Ibid. p. 236. *flectunt Evangelici, ea sola ratione ducuntur, quod quum cultus divinus tum agatur singulari ratione, animus verò humanus piis cogitationibus & ferventissimis votis ad Deum evehatur, ideò gestus ille quo solemus summam reverentiam testificari, omnium isti rei convenientissimus esse putandus est. Atque omnibus sanè eo liberius esse debet frui quemque suo ritu suaque consuetudine, quod neque Christus neque Apostoli quicquam de eo disertè præceperunt. Jussit enim quidem servator ut panem & vinum ad eam rem adhiberemus, & ut ederemus & biberemus in sui commemorationem. Reliqua quæ ad Sacramenti circumstantias pertinent, permisit ei Sapientiæ quam Spiritus propediem è cœlo mittendus Ecclesiæ Christianæ suppeditaturus erat.* "Of those who "profess the Gospel, some receive the Communion *kneeling*, "others *standing*, and lastly, others there are who *sit* together "at Table when they go to celebrate that mystery. Those "that *sit at Table* intend to imitate Christ, who when he in-"stituted the holy Supper used that gesture of the Body, "which at that time was used by them that did eat their meat "together; and the same seems to have been done in the "Apostles time. Those that communicate *standing*, besides "that they find in it some conveniency for their Congregati-"ons, they have proposed to themselves this reason in that "institution of theirs, that there is in that gesture some signi-"fication of reverence, which exceedingly well beco-"meth that holy action. Lastly, those that *kneel*, declare "that they do not think of adoring the Sacrament; "and if any one should impute to them that they did, "they would be strangely moved to indignation thereat.

Where-

" Wherefore when the profeſſors of the Goſpel *kneel*, the on-
" ly reaſon they have of ſo doing is this, that Gods Worſhip
" being then celebrated in a very ſpecial manner, and the
" minds of men lifted up to God by pious cogitations and
" moſt fervent prayers and vows; that geſture whereby we
" uſe to teſtifie our greateſt reverence, muſt be thought the
" moſt convenient of all upon that occaſion. And ſurely it
" muſt be by ſo much more at the liberty of every Church to
" enjoy her own rite and cuſtom, that neither Chriſt nor the
" Apoſtles have commanded any thing expreſly about
" the ſame. True it is that our Saviour hath commanded we
" ſhould uſe Bread and Wine at his Supper, and that we
" ſhould eat and drink in remembrance of him. But for the
" reſt that belongs to the circumſtances of the Sacrament, he
" left it to that wiſdom which the Spirit, which he was with-
" in a ſhort while, to ſend from Heaven to the Chriſtian
" Church, ſhould ſuggeſt. Wherefore he concludes, *Nulli Eccleſiæ neceſſe eſſe ſuos ritus hac in parte immutare, neve licere cuiquam qui ex una Eccleſia in aliam migraverit, ſubterfugere quominus iis ritibus utatur, qui ſunt inſtituto & conſuetudine locorum conſecrati.* " That it is not neceſſary in this caſe that any " Church ſhould change her Rites, and that it is not lawful " for them who go from one Church to another, to avoid " the uſing of ſuch Rites as have been made ſacred by the in- " ſtitution and cuſtom of places. This apply again and judge whether he is for *Uniformity* in every National Church. One thing more muſt be added, for thoſe who granting that in the Church of *England*, as it is now by Law eſtabliſhed, as well for Government and publick Worſhip, there is nothing impious or inconſiſtent with true Chriſtianity; yet becauſe they have fears and jealouſies leſt the Government ſhould degenerate into Tyranny, and the publick Worſhip into Superſtition, they chuſe rather to make a Schiſme, then to ſubmit to the one and conform to the other; to which men he ſpeaks as followeth. *At neque prudentia neque charitas patitur, ut ob metum in certa rei in futurum tempus, opus pacis & concordiæ tam ardentibus votis expetitum in præſentia interturbe-* *Ibid. p. 238.*

mus. Si quid mali ex ea consuetudine olim exoriatur, tum adhibenda erit medicina idonea & opportuna. At ideò quia metuimus ne fortasse post aliquot sæcula causam habeamus communionis dividendæ, nunc aut Schisma facere, aut jam factum fovere atque continuare, videtur alienum esse à prudentia, & charitati contrarium. "But neither doth Prudence or Charity suffer that for "fear of a thing uncertain for time to come, we now inter- "rupt the work of peace and agreement which is longed "after with such fervent desires. If hereafter there ariseth "any evil from that custom, then must be applied thereunto "a fit and proper remedy. But because we fear lest perhaps "after some Ages we may have cause of breaking commu- "nion; to make now a Schisme, or foment it if already "made, is a thing which seems far from prudence and con- "trary to charity.

Ludovicus Capellus.

65. As for *Ludovicus Capellus*, who may be expected to speak next after *Monsieur Amyraut* his Collegue, it is known to all that have been at *Saumur*, that they were both of the same judgement; so that he may with good reason be supposed to give his full consent to what his learned Partner hath now delivered: besides, that he hath declared his mind sufficiently by calling the *Presbyterians* a *froward, scrupulous, over-nice*, and *superstitious* generation of men; and (if they reject wholly all imposed *set forms*, as to me it seems they do) *furious* and *mad*; by saying that they abolished the Book of Common Prayer and Episcopacy, *levissimis nulliusque penè momenti de causis*, for very light causes and almost of no moment at all; by maintaining the reading of the *Apocrypha* in the Church, to be lawful, &c. as hath been observed before more then once.

Vide p. 193.

Monsieur Bochart of Caën.

66. The most famous *Monsieur Bochart* of *Caën* having his turn next, will declare that he is still of the same mind he was of when he writ his Latine Epistle to Doctor *Morley*, the now Right Reverend Lord Bishop of *Winchester*; where, after he hath said that there be many complaints in the ancient Fathers Writings, against those Bishops that abused their Authority, he adds, *Tamen nemo repertus est qui de abolendo*

lendo Episcopatu cogitaverit; "yet there was none found that "did so much as think of abolishing Episcopacy. Nay, "sayes he, *Aërius* was held by some for a Schismatick, and "by others that took for Hereticks all Schismaticks, for an "Heretick, for that he did violently rise against an Order "which is in its nature sacred. *Quin Aërius ab aliis pro Schismatico, ab aliis etiam, qui Schismaticos omnes Hæreticis accensebant, pro Hæretico habitus est, eo quod in ordinem naturâ sacrum violentius insurrexerit.* Wherefore he would have us to beware of falling from one excess into another, lest through too great rigidness and extravagant hatred against Bishops, we should be so far transported unawares, as to sue, implead, or accuse the ancient Church, and to separate our selves of our own accord from communion with her. *Cavendum igitur ne Scyllæ fugâ in hanc Carybdim incidamus. Neve rigor nimius, & plusquam vatinianum in Episcopos odium, eò imprudentes adigat, ut veteri Ecclesiæ dicam scribamus, & ab ejus communione ipsi nos arceamus. A quibus extremis Gallicanas Ecclesias semper abhorruisse libri à Gallis scripti palam indicant, & nostrorum perpetua praxis. Neq; enim horum in Britanniâ quisquam fuit, qui non libenter interesset sacris vestris, postquam aliquem Anglici Sermonis sibi comparaverat usum, & ab Episcopalibus Presbyteris, aut etiam ab Episcopis ipsis, si res ferret, sacram reciperet communionem.* "From which extremities the French Reformed Churches "have ever kept themselves very far, as the Books written "by French Protestants do publickly testifie, and likewise "their constant practise; all of them who ever were in *Eng-*"*land*, having alwayes willingly assisted at Divine Service, "after they had attained some skill in the English Language; "and received the holy Communion of the Priests of the "Church of *England*, or the Bishops themselves, upon oc-"casion offered: Which he sayes he hath done himself when he was a Student in Divinity at *London* and *Oxford*. This he writ *Anno* 1650. when the *Independents* were Masters in *England*, and the *Presbyterians* in *Scotland*. *Monsieur Bochart* of *Alençon* declares, "That he holds those who refuse to have "communion with us because of our Ceremonies, to be "Schismaticks; and that he finds our Book of Common Prayer

Samuelis Bocharti Epist. p. 8. edit. Paris.

Monsieur Bochart of Alençon. *Vide* 189.

" Prayer very good, and very well ordered. *Monſieur Vauquelin*, " That ſince ſo it is, that Religion remaineth in " its integrity, and the Book of Common Prayer is very far " from Idolatry and Superſtition, he wiſhes the *Presbyterians* " would ſhew themſelves more moderate. *Monſieur Martel*, " That he wonders to hear that ſome are found " in *England*, who are altogether averſe from any *ſet form* of " Liturgy to be obſerved one and the ſame generally in the " ſame Kingdom; that in *France* it is no where permitted " to reject the uſe of that which was made by *Galvin*. That " for the moſt part he approves very much that which was " formerly uſed in the Church of *England*, and that he would " have nothing amended in it, but peaceably and with a " common conſent. *Monſieur Gaches*, " That the Office " of a Biſhop is lawful, that the beſt men in the Reformed " Churches abroad have honoured the Engliſh Prelates; " That if the Reformed Churches had no other differences " with the Biſhops of *France*, but their dignities, he would " gladly ſubmit to them; That they that have averſion a- " gainſt ſuch moderate Epiſcopacy as that of the Church of " *England*, refuſe to have communion with *Ignatius*, *Poly-* " *carpus*, and the whole company of the pureſt Antiquity; " That he was wonderfully edifyed with our Liturgy.

Monſieur Vauquelin. *Vide ibid.*

Monſieur Martel. *Vide p.* 18. & 190.

Monſieur Gaches. *Vide p.* 125.

Vide p. 66. *Monſieur du Boſc.* *Vide p.* 122.

Monſieur du Boſc, " That he thinks none of his Brethren will " contradict him if he ſayes that well ordered Epiſcopacy " hath moſt important and conſiderable utilities which can- " not be found in the Presbyterian Diſcipline; That if the " French Reformed Churches have no Biſhops, it is not " becauſe they hold Epiſcopacy to be contrary to the nature " of the Goſpel, or becauſe they think it leſs convenient for " the good of the Church, but becauſe neceſſity hath obli- " ged them to it; and if there be any in *England* at this time " that be ſo rigidly partial for Presbyterian parity, as to " juſtle againſt that moſt ancient order of *Epiſcopacy*, and " ſeek to root it quite out, to the prejudice both of Church " and State, they cannot but be very much blamed for it. " —And, that, as he loves and uſes the *Robe* in *France*, ſo he " would love and uſe the *Surplice* in *England*, that is, he would

This in another Letter which I had from him

" would conform to such things belonging to the outward " worship of God, as are imposed, or by custom received. *Monsieur de l'Angle* the Son, " That notwithstanding the " Government and Ceremonies of the Church of *England* are " different from those of the French Reformed Churches, " yet the said Churches ought ever to have communion with " the Church of *England*. *Monsieur Morin*, " That the Ce- " remonies of the Church of *England* are not contrary to the " Principles of the French Reformed Churches, and that to " be scandalized at the *Surplice*, *sign* of the *Cross*, *kneeling* at " the Communion, and other things as they are prescribed " in the Book of Common Prayer, is an extreme peevishness. *Monsieur Daillé* the Son, " That he seeth nothing ill or dan- " gerous in the use of our Ceremonies, but rather on the con- " trary, that he holds they may help forward the edification " of those Churches where they are by custom established; " that *Uniformity* in those things, in the Congregations of the " same Kingdom, may contribute to a greater edification, " and if our *Presbyterians* be not of the same judgement, they " are disowned by the French Reformed Churches. *Mon- sieur Rondelet*, " That he reverences in a very special manner " the Government of the Church of *England*; That he e- " steems it very holy and very lawful; and which is more, " the fittest of all to keep men in good order and due respect, " to suppress Scandals, and to extirpate Heresies. *Monsieur le Moine*, " That he does not believe it possible to preserve " either Peace or Order in the Church of *England* without " Episcopacy; and that he conceives not by what Spirit " they are led that oppose that Government, and cry it " down with such violence; defying any man whosoever " he be to shew him another Order more suitable to reason, " yea, or better agreeing with holy Scripture, and whereof " God hath made more use for the establishment of his Truth, " and encrease of his Kingdom; That God having blessed " Episcopal Government, and made it prosper in a most " miraculous manner, they are besides themselves that under " take to curse the same; But if ever any in this particular " made their ungratefulness notorious, certainly they are the

Monsieur de l'Angle the Son. *Vide p.* 91.

Monsieur Morin. Vide p. 189.

Monsieur Daillé the Son. *Vide p.* 188.

Monsieur Rondelet. Vide p. 90.

Monsieur le Moine. Vide p. 16.

English

"Engliſh oppoſers of Epiſcopacy, who do not conſider that "they owe both their Reformation, nay and their firſt "Chriſtianity to the Care and Zeal of Biſhops: That we "ought to have learned wiſdom by our experience; That "thoſe troublers of the peace of *Iſrael* who are ſo contrary "to Biſhops, have ſeen things grow worſe and worſe, for "well nigh theſe twenty years laſt paſt that they have ruled, "which thing in point of conſcience ought to make them "tremble with horror; and after ſuch a viſible curſe upon "all their enterpriſes, now at once to give them over, gi-"ving God glory, and acknowledging that their work was "not the work of God, to let thoſe rule whoſe Government "is famous by a thouſand bleſſings wherewith God hath of-"ten crowned it.

Theodorus Beza. Vide p. 167.

67. If after all theſe you give *Beza* audience, notwithſtanding what we know of him, he will ſpeak thus; "If "the Church of *England* after her reſtauration, doth main-"tain it ſelf, and is upheld by the *Authority* of her *Biſhops* "and *Arch-Biſhops*, let her enjoy by all means that ſpecial "benefit of God, and God grant that it may be perpetual "unto her. For though in my Writings touching Church-"Government I ever impugned the Romiſh Hierarchy, I "never intended to touch or impugne the Eccleſiaſtical Po-"lity of the Church of *England*, nor to exact of you to frame "your ſelves or your Churches after the pattern of our Preſ-"byterian Diſcipline. I wiſh and hope that the ſacred and "holy Colledge of your Biſhops will for ever continue and "maintain ſuch their Right and Title in the Government of "the Church with all equity and Chriſtian moderation.

Vide p. 114. "— As for thoſe things which are of a middle nature, they "do change it in a manner, when they are either comman-"ded or prohibited by a lawful Authority; becauſe neither "can they be omitted contrary to a juſt command, if enjoy-"ned; nor done contrary to the prohibition, if forbidden. "For although God alone doth properly bind the conſcience, "yet in as much as the Magiſtrate, who is the Miniſter of "God, judgeth that it is for the publick good, that thoſe "things which otherwiſe of themſelves are lawful, be not done;

"done; or the Church for order-ſake or decency, and ſo "for edification, doth rightly make Laws concerning things "indifferent; ſuch Laws ought by all means to be obſerved "by the godly, and they do bind the conſciences thus far "that no man knowingly and wittingly, with an intention "of being rebellious, may without ſin, either do that which "is ſo prohibited, or leave undone thoſe things that are ſo "commanded. The Superſcription of that Letter which was written from *Geneva*, *Anno* 1589. to the Lord Arch-Biſhop of *Canterbury* that then was, in the name of the Church of that City, and ſubſcribed by *Beza* and *Sadeel*, is a farther proof of *Beza*'s judgement about our Epiſcopacy, and a full one of *Sadeels*, nay, of the whole Church of *Geneva*, in whoſe name they then writ, and now ſpeak. The Superſcription runneth thus, *Reverendiſſimo viro & in Chriſto Patri D. Archiep. Cant. Sereniſſimæ Reginæ Conſiliario; & totius Angliæ Primati*: To "the moſt Reverend man & Father in Chriſt, the Lord Arch-"Biſhop of *Canterbury*; one of Her Majeſties moſt honourable "Privy Council, and Primate of all *England*. The Letter ſubſcribed, *Beza & Sadeel, nomine totius noſtri cœtus, nec non totius Eccleſiæ Genevenſis*, "In the name of the whole Conſi-"ſtory, and of the whole Church of *Geneva*; which would never have given his *Grace* the Titles of Arch-Biſhop and Primate of all *England*, or Privy Counſellor, if ſhe had been againſt thoſe Offices and Dignities, and if they had judged them incompatible with the Miniſtry of the Goſpel; as you ſhall never ſee them ſtyle the Biſhop of *Rome* Head of the whole Catholick Church, and Chriſts Vice-gerent over her. *Danæus* his addreſs to the ſame Lord Arch-Biſhop, whom he calleth *Reverendiſſimum in Chriſto Patrem, Ampliſſimumque Dominum, Dominum Archiepiſcopum Cantuarienſem*; Moſt Reverend Father in Chriſt, and Right Honourable Lord, the Lord Arch-Biſhop of *Canterbury*, is as much as can be wiſhed to teſtifie his good liking of the Church of *England* as it is by Law eſtabliſhed. Doctor *John Diodati* hath expreſſed more in behalf of the Paſtors of this Church, and alſo of the Church it ſelf, in his Letter to the Aſſembly at *Weſtminſter*, they were then or are now, (ſome of them) willing to than

Sadeel.

Danæus
Vide. Danæi. Epiſt. ante reſponſum ad Bellarmin ed. Genev. 1596.

Diodati.
Vide p. 171.

hear: And to that he may refer himſelfe at preſent, and to the open profeſſion he ever made of love to our Church and the Governors thereof. *Monſieur Chabret* profeſſes, *That the Book of Common Prayer for Morning and Evening doth not at all thwart the form of Service uſed in* France *and at* Geneva; *that he ſees nothing in the Liturgie of the Church of* England, *brought in with Reformation, which reſembles either Idolatry or Superſtition, no more than in the Liturgies of other Reformed Churches; and that when thoſe of* Geneva *are here in* England, *they partake the Sacraments with us without any ſcruple of conſcience.*

Monſieur Chabret. *Vide p.* 82.

68. *Oecolampadius* ſurely will not ſpeak againſt Biſhops, who himſelf did execute all the Functions of a Biſhop in the Church of *Baſil*, as long as he lived there, after the Reformation; and who when he was dead, had the very title of *BISHOP* engraven upon his Tomb; which ſheweth that whileſt he lived he was no more againſt the *name* then againſt the *office* of a Biſhop, though he took not that title for the reaſons I have given. Wherefore it is not neceſſary he ſhould ſay any thing about the lawfulneſs of Epiſcopal Government, yet in few words, thus; *Sint qui præſint, & qui miniſtrent: ſint viſitatores, qui alias Epiſcopi: ſint Eccleſiaſtæ, qui alias prædicatores & miniſtri verbi.* "Among the Clergy, "let there be ſome that govern, and ſome that miniſter: "let there be ſome to viſit, who otherwiſe are called Bi- "ſhops: ſome to ſpeak in the Aſſembly, who otherwiſe "are called Preachers and Miniſters of the Word. But upon our other controverſies he may ſpeak to the purpoſe. He is ſo far from condemning *ſet forms* of Prayer and Ceremonies of themſelves indifferent; or from intending to innovate in thoſe that were of old time uſed in the Church, that he doth not think it neceſſary to change any thing in the Canon of the *Maſs*, although he altogether rejects the doctrine of the Church of *Rome* about the Sacrament. *Nihil vel ex priſtinis ritibus vel verbis Canonis omitto. Ego non adeo temerarius ut immutem qua bona conſcientia ſervare poſſu: Et mihi nequaquã periculoſus eſt Canon. Neq; enim ob nomina quadam ſacrificii, oblationis & munerum, atque alia ſimilia, abhorreo: Neque propterea Chriſtum, qui noſtram ſcit infantilitatem, & ipſe infantiliter nobiſcum*

Oecolampadius. *Vide p.* 7, & 8

Dilect in ch. Fratribus n. n. inter Epiſt. viror. Doct. de re Euch. & Anabapt. p. 2.

Joannes Oecolampadius Hedioni inter Epiſt. viror. Doct. de re Euchariſt. & Anabapt. p. 17.

biſcum loqui in Scripturis non dedignatur, mihi malè propitium timeo, quod pacis gratia hiſce vocabulis non abſtineo, modò piè atq; Chriſtianè ſentiam. Non eſt tam moroſa interpres charitas, non ita addictos littera amat Spiritus, non ita plagoſus Chriſtus. Doleo tamen, quòd multi ſeipſos illis nominibus miſerè circumveniunt: imò non ſolum ſe, ſed & alios. Et ego olim ita docebar, ut myſterio huic aliud, quam erat, tribuerem. "I omit nothing, "ſaith he, of the old ceremonies, or the words of the Ca- "non. I am not ſo raſh, as to change thoſe things which I "may keep with a good conſcience. And as for me I ſee "no danger in the Canon: neither do I reject it becauſe of "ſome words, as Sacrifice, Oblation, and Gifts, and ſuch "like. Neither do I fear that Chriſt who knowes our in- "fancy, and who ſometimes doth not ſcorn to uſe Infants "language with us in Scripture, will therefore be diſplea- "ſed at me, that for peace-ſake I do not abſtain from thoſe "words, ſo that I have a pious and Chriſtian apprehenſion "of the things themſelves. Charity is not ſuch a moroſe in- "terpreter; the Spirit does not like them that are ſo much "addicted to the Letter, neither is Chriſt ſo ready to "ſtrike.

Many things obſerved by the Miniſters of the Reformed Churches in the Maſſe-Book againſt Popery.

69. By the way let me have leave to make here an Obſervation upon the judgement of this wiſe moderate man. It is a common objection againſt the Liturgy of the Church of *England*, that it is taken out of the *Maſs*. Whether it be ſo or not, I am not now to enquire: however it be, we ſee that *Oecolampadius* a Reformed Chriſtian, nay one of the prime Reformers of Chriſtian Religion from Popery, does not ſtick to uſe the very Canon of the *Maſs* it ſelf. And I adde, that whereas ſome there are who are pleaſed to accuſe the Church of *England* of Popery, or at leaſt of complying with Papiſts, becauſe ſhe hath kept in her publick Liturgy ſome forms of prayer which were uſed in the ancient Church, and are yet uſed by the Papiſts at this day; the Miniſters of the Reformed Churches beyond the Seas, on the contrary, bring thoſe very forms againſt the now Church of *Rome*, to confute her falſe Doctrines of *Tranſubſtantiation*, of the pretended *Sacrifice of the Maſs*, and many others; and to ſhew that

Vide Petr. du Moulin. Bochart. du Sacrific. de la Meſſe, &c.

when the ſaid forms of Prayer were firſt made, thoſe errors of the Papiſts were not then received in the Chriſtian Church. *Peter du Moulin* the famous writer of Controverſies in the French Reformed Church hath theſe words upon this Subject; *J'oſe dire qu'apres l'Eſcriture ſainte, il n'y a point de piece plus forte contre l'Egliſe Romaine que la Meſſe meſme; laquelle quiconque aura bien compriſe. aura une puiſſante arme en main pour confondre le papiſme. Et tiens pour choſe aſſurée que ſi le Pape oſoit corriger la Meſſe, il y feroit de grands changements.* "I dare ſay that after holy Scripture there is nothing ſtronger "againſt the Church of *Rome*, than the Maſs it ſelf; which "if any man does but once well underſtand, he ſhall have a "mighty weapon in hand to confound Popery. And I hold "for certain, that if the Pope durſt correct the Maſs, he "would make great alterations in it. And again in another place, *La verité eſt qu'apres l'Eſcriture ſainte, nous n'avons rien plus fort contre le Papiſme que le Canon de la Meſſe, lequel ſemble planté expres pour battre en ruine l'Egliſe Romaine. Le Purgatoire, les Merites, la Tranſubſtantiation, la langue non entendue & les Meſſes Privées y ſont clairement condamnées.* "The truth is, "that after holy Scripture we have nothing ſtronger againſt "Popery, than the Canon of the Maſs, which ſeems to be "ſet up purpoſely to batter in pieces the Church of *Rome* "Purgatory, Merits, Tranſubſtantiation, the unknown "Tongue, and Maſſes without Communicants are therein "clearly condemned. Whereby it may be ſeen how paſſion is able to blind men, and carry them beſides themſelves; ſo that they ſee thoſe things which are not, and thoſe that are before their eyes they ſee not.

Anatomie de la Meſſe, 2. partic. l. 5. c. 1. p. 240.

Ibid. c. 25. p. 196.

70. But I crave pardon for this my interrupting *Oecolampadius*, who goes on thus. *Optarem quidem ſi Eccleſiis omnibus integrum foret, ceremoniis iiſdem cunctos uti. Sed nemo hoc perſuaſerit hâc tempeſtate. — * Nos ubi Eccleſias reformare incœpimus, ſpectavimus, quid nam magis utile plebi infirmæ, citra veritatis jacturam, quid ferre poſſint teneriores. At illud nobis cura fuit, licet non conveniremus cum Tigurinis vel Argentinenſibus, ut ſalva cum exteris charitate, nos qui ejuſdem civitatis ac Dominationi uni ſubditi, eodem ritu uteremur. — Non patiuntur*

res

Oecolampad. Eraſm. Ritter. Eccleſ. Scaph. inter Epiſt. viror. Doct. de re Euch. & Anabapt. fol. 12.

** Idem. Fratrib. In agro Solotur. Evangelium prædicantibus. Ibid. fol. 126.*

res vestræ ut in ritibus diversi nunc sitis, quando quidem & aliæ sectæ inter vos esse audiuntur. —Nihil consultius esse potest, quàm ut in unam quandam formulam concedatis. —Nolumus vos in nostram omnino trahere ceremoniarum observantiam: Neque ad Tigurinos neque Bernates mittere: sed vobis nihil utilius conformitate quadam. —Numquid pietas est in aureo vel in ligneo poculo; Et ex Argentea vel vitreâ patenâ mystica symbola recipi aut porrigi? Nunquid Christus magis sedentes, vel stantes, vel genu flectentes respicit? Nunquid minus habet qui sua, vel aliena manu recipit sacramenta? O nostram miseriam, si in tam calamitosis temporibus, postquam tam clarè lux Evangelii prodiit, adeò elementis servimus, & libertatis nostræ oblivisci mur, quomodo illa utenda in proximorum utilitatem. Profectò ubi vel per ostentationem singularis ritus quæritur, & receditur à fratrum communi ratione, utilius foret interim cœnâ destitui. Itaque si dederit Dominus vobis convenire, & de ritu sumendi cœnam mentio inciderit; quia sub iisdem agitur Dominis, quasi unam dioceſim constitutis, Date oro operam, ne sit in vobis Varietas. Secundo cavebitis omnino, ne in contemptum veniant Sacramenta: quod etiam ipsum gravissimum periculum est. Numquam unitas constabit, ubi unitatis parvipenduntur Symbola: —Quod si inter vos concordiam neglexeritis, non video qualem erga nos servaturi sitis. As for me, I could wish, "if it could be brought about in all Churches, that all would "use the same Ceremonies. But at such a time as this, no "man will be able to perswade them to it. When we began "the Reformation of Churches, we considered what things "were most profitable to the weak people, and what the "tenderer sort were best able to bear without loss of the "truth. But this we had a special care of, that although "we did not agree with those of *Zurich* or *Strasburgh*, yet "living in charity with strangers, we that are of the same "City, and Subjects to the same Government, might use "but one and the same Rite. Your condition does not per-"mit you now to differ in Rites, since it is reported that "there are other Sects amongst you. Nothing can be more "convenient, than to agree all in one certain *set form*. We do "not intend to draw you to observe wholly our Ceremonies; "neither will we send you to those of *Zurich* or *Berne*. But

there

" there is nothing more uſeful for you than *Uniformity*. Doth " Religion conſiſt in a golden or wooden Cup? Or in this " that the myſtical ſigns be given or taken out of a paten of " ſilver or glaſs? Hath Chriſt more regard to them that *ſit*, " or *ſtand*, or *kneel*? Hath he the leſs, who receives the Sa- " crament with his own, or with anothers hand? O our mi- " ſery, if we live in ſuch calamitous times, after the light of " the Goſpel hath ſhined ſo brightly, we ſo much tye our " ſelves to rudiments, and forget our liberty, how to uſe " the ſame for the advantage of our neighbours. Surely " when out of oſtentation a ſingular Rite is ſought after, and " the common way of Brethren is forſaken, it were better " mean while to be without the Communion. Wherefore if " the Lord giveth you to agree, and that if there be mention " made of the Rite of receiving the Communion, becauſe you " live under the ſame Lords, and make, as it were, one Dio- " ceſe, I beſeech you to do what you can, that there be no " *variety* amongſt you. Secondly, you muſt alwayes take " heed that the Sacraments do not come to be ſlighted; " which is a very dangerous thing. There will never be " Unity where the Sacraments of Unity are little valued. " If you neglect to agree amongſt your ſelves, lo I do not " ſee what agreement you will be able to keep with us. Thus *Oecolampadius* to the Miniſters of the *Canton* of *Soleurre*, that were upon ſetling of Religion among themſelves, and whoſe condition reſembled altogether that of *England* at this time, being much troubled with *Anabaptiſts* and other Sects. So that their caſe and ours being alike, do but change the names, and you ſee what is to be done amongſt us according to his advice, for the peace of this Church in the preſent juncture.

Bullinger Decad. 5. Serm. 3.

71. *Bullinger* ſpeaks thus about Church-Government, *Seculis jam multis, & mox à fundato Chriſti regno in terris deſierunt Apoſtoli, Evangeliſtæ & Prophetæ; ſubierunt autem in locum eorum Epiſcopi, Paſtores, Doctores atque Presbyteri: quorum ordo in Eccleſiâ conſtantiſsimè perduravit. Ut jam nihil dubitare poſsimus plenum Eccleſiæ ordinem, & abſolutam fore gubernationem, ſi hodie quoque maneant in Eccleſia Dei Epiſcopi ſive Paſtores;*

Paſtores; Doctores item ſive Presbyteri. "Many ages ſince, "and ſoon after the foundation of Chriſts Kingdom on "Earth, there ceaſed to be upon Earth Apoſtles, Evangeliſts, "and Prophets; but Biſhops, Paſtors, Doctors and Prieſts "have ſucceeded in their place; whoſe order hath moſt con- "ſtantly endured in the Church. So that now we cannot "doubt but that the order of the Church will be full, and "the Government compleat, if at this day there remain like- "wiſe in the Church of God, Biſhops or Paſtors; and alſo "Doctors or Prieſts. About Eccleſiaſtical conſtitutions thus;

Ecclesiaſtica leges ſunt, quæ ex verbo Dei quidem petitæ ac pro ratione hominum, temporum, locorumq; accommodatæ in Eccleſia à populo Dei agnoſcuntur & uſurpantur. Has Eccleſiaſticas leges non traditiones humanas appello quod ex Scripturis divinis petitæ non hominum ingenio inventæ & proditæ, ab eâ uſurpantur, quæ ſolius Paſtoris vocem audit, alienorum non agnoſcit. Coit Eccleſia ad audiendum verbum Dei & ad preces publicas matutinis ac veſpertinis ad eoque ſtatis horis, prout cuique loco & populo commodum eſt, idque legis vice eſt. Habet Eccleſia ſupplicationes, ferias, & jejunia ſub legibus certis. Celebrat Eccleſia certis temporibus, certo loco & modo præſcripto Sacramenta idque ſecundum leges & ritum Eccleſiæ receptum. Baptizat Eccleſia Infantes. A cœnâ Dominica non removet mulieres: idque pro lege habet. Judicat Eccleſia per Deputatos Judices in cauſis matrimonii & habet in his leges certas. Atqui has omnes & his ſimiles alias deducit ex Scripturis, & applicat pro ædificatione locis temporibus & hominibus, ut aliquam quidem in variis Eccleſiis diverſitatem, nullam diſcordiam videre liceat. Caterum habent leges Eccleſiaſticæ modum certam & metas certas, nimirum nequid fiat aut recipiatur contra verbum Dei aut alienum à verbo Dei, contra charitatem & decorum, nequid nimis aut nequid minus. Denique ut per omnia valeat hæc D. Apoſtoli regula, omnia decenter, ſecundum ordinem & ad ædificationem Eccleſiæ fiant. "Eccleſiaſtical Laws are thoſe "which being drawn out of Gods word, and accommoda- "ted to the condition of perſons, times, and places, are ac- "knowledged and uſed in the Church by Gods people. I "do not call theſe *Eccleſiaſtical Laws, humane Traditions*; "becauſe that being drawn out of holy Scripture, and not invented

Bullinger. Decad. 2. Serm. 1.

" invented or ſet forth by the wit of men, they are uſed by
"that Church, which harkens to the voice of the Shepherd
" only, and doth not acknowledge the voice of ſtrangers.
" The Church aſſembles to hear the word of God, and for
" Common Prayer morning and evening, and ſo at ſet hours,
" according as it is convenient to every place and people, the
" which is in ſtead of a Law. The Church hath her ſolemn
" Supplications, Feaſts, and Faſts under ſome certain Laws.
" The Church doth celebrate the Sacraments upon certain
" ſet times, in a certain place, and after a preſcribed way,
" and that according to the received Laws and Rite of the
" Church. The Church baptizeth Infants; ſhe doth not re-
" ject women from the Lords Supper: and ſhe hath that for
" a Law. The Church judgeth of Matrimonial cauſes by
" Judges delegate, and in theſe ſhe hath certain ſet Laws.
" And all theſe and ſuch like ſhe draws out of Scripture, and
" applieth them for edification to places, times, & perſons; ſo
" that although you may ſee ſome diverſity in ſeveral Chur-
" ches, yet you ſhall ſee no diſagreement. Neverthleſs Laws
" Eccleſiaſtical have a certain rule and certain bounds, to
" wit, that nothing be done or received contrary to the
" word of God, or not agreeable to the ſame; againſt cha-
" rity and decency; nothing either too much or too little.
" Finally, that in all things this rule of the Apoſtle be of
" force, *Let all things be done decently according to order, and
" for the edification of the Church.* About the Rites uſed at the
" miniſtring of the Communion, after he hath ſaid, *hunc
Ritum Cœnæ Domini & ſimpliciſſimum & optimum eſſe, quem
Apoſtoli a Domino Chriſto acceptum, omnibus nationibus cuſtodi-
endum tradiderunt,* " That the ſimpleſt and beſt Rite of the
" Lords Supper, is that which the Apoſtles having received
" from the Lord Chriſt have delivered unto all Nations to
" be by them obſerved; he adds that it is certain, that Rite
was obſerved in the Church for many Ages after the
Apoſtles death; and relating the manner of it, he deſcribes
it thus: The Miniſter being at the Communion Table bleſſed
the people, ſaying, *Dominus vobiſcum*, the Lord be with
you; to which the people anſwered, *Et cum Spiritu tuo*, and
with

Bullinger. de Cœna Domini Decad. 5. Serm. 10.

with thy Spirit. The Minister added, *Sursum corda, admonens Ecclesiam mystica sacra fore jam celebranda, ideoque mentes à visibilibus elevandas ad invisibilia*; Lift up your hearts, admonishing the congregation that the sacred Mysteries were now to be celebrated, and therefore they were to lift up their minds from things visible to the invisible. The people apswered, *Habemus ad Dominum*, We lift them up unto the Lord. *Inde vero ad gratiarum actionem invitans totam Ecclesiam, clamabat, Gratias agamus Domino Deo nostro.* "Then inviting the whole "Congregation to thanksgiving, he cryed aloud, Let us give "thanks unto the Lord our God; The Church answered, "*Dignum & justum est*, It is meet and right so to do. *Pastor iterum subjungebat, verè dignum & justum est, æquum & salutare (& conversus ad Dominum) nos tibi semper & ubique gratias agere Domine sancte Pater omnipotens æterne Deus, per Christum Dominum nostrum qui pridie quam pateretur, &c.* "The Pastor "said anew, It is very meet and right, just and wholesome "(and turning to the Lord) that we should at all times, and "in all places give thanks unto thee O Lord, holy Father, "Almighty, Everlasting God, through Christ our Lord; "who the night before he suffered, &c. This *Bullinger* saith is that simplest and best Rite for ministring the Communion, which the Apostles delivered to be observed by the Church in all Nations. About the Lords Prayer after he hath quoted those words of Saint *Cyprian in Orationem Dominicam*, which begin, *Qui fecit vivere, idem docuit & orare, &c.* he who made us to live, the same taught us likewise to pray, &c. he sayes, *Consultissimè ergo faciunt, qui omnes suas orationes ad orationem referunt Dominicam, cui & primas tribuunt.* "Where-"fore those do most advisedly who refer all their Prayers to "the Lords Prayer; and who make it the chiefest of their "Prayers. About Churches he hath this, *Locus quidem per se sanctus non est: sed quoniam hæc sancta (preces, Sacramentorum administratio, verbi prædicatio) in eo loco fiunt, quatenus fiunt & ipse locus appellatur sanctus. Merito ergo abest à Dei Templo sancto omnis prophanatio & res turpis atque fœda. —Ut in Templis superstitionem odimus, ita prophanationem ipsorum non amamus, imò minimè ferimus.* "'Tis true, the place of it self

Bullinger. de Cœna Dom. Decad. 5. Serm. 10.

Bullinger. de Orat. Decad. 5. Serm. 5.

Idem Decad. 5. Serm. 10.

"is not holy; but becauſe theſe holy things (*viz.* Prayers, "miniſtring of Sacraments, and preaching of the Word) "are done in it, inſomuch as they are done, the place it ſelf "is called holy. Wherefore it is with good reaſon that all "prophaneneſs, and filthineſs, and pollution is removed from "the Church of God. As we hate ſuperſtition in Churches, "ſo we do not love to have them prophaned, nay we will not endure it. About the ſolemn Burial of the Dead, *Jam & mortuorum corpora non abjicit Chriſti Eccleſia, inſtar mortui canis. Agnoſcit enim corpora Templa fuiſſe ejus qui inhabitavit ſancti Spiritus. —Colligit ergo corpora honeſtiſſimè. —Cæterum dum deponitur funus & telluri mandatur corpus fiunt preces publicæ ab his qui deduxere funus, &c.* "Neither doth the Chriſtian "Church caſt away the dead Corps of Chriſtians, as if they "were dead Dogs: For ſhe acknowledges that the Body "was the Temple of the Holy Ghoſt, who inhabited in it. "Wherefore ſhe compoſeth and prepareth the Corps decent-"ly, and whileſt the Herſe is ſet down, and the Corps com-"mitted to the Earth, Common Prayers are ſaid by thoſe "who accompanied the Funeral, &c. About worſhipping towards the Eaſt, he ſayes, *Diſputatum video apud veteres ad quam orbis plagam adorantes oporteat converti.* "I ſee that there "hath been a diſpute among the Ancients, to what part of "the world men muſt turn themſelves when they go to wor-"ſhip. And after he hath reported out of *Socrates l. 5. c. 22.* how the Church of *Antioch* the moſt ancient of all Apoſto-lick Churches, had her Altar ſeated Weſt-ward againſt the common cuſtom of other Churches, which worſhipped with faces turned Eaſt-ward; he ſaith, *In his ſi abſit ſuperſtitio, altercatio, licentia, & offenſio, valet libertas,* "That in ſuch things "if there be no ſuperſtition, wrangling, licentiouſneſs, nor "offence, every one is at liberty.

Id. m. Decad. 10. Serm. 10.

Ibid.

Gualterus.

72. It is not neceſſary *Gualterus* ſhould make a long diſ-courſe to ſhew his good liking of Epiſcopacy in general, and the ſpecial value he ever had of the Church and Biſhops of *England*. The titles he gives to one of our Arch-Biſhops and five of our Biſhops to whom he dedicates his *Homilies* upon the firſt Epiſtle to the *Corinthians*, comprehend all that

can

can be ſaid on that Subject. Thoſe titles run thus, *Reverendiſsimis & obſervandis in* Chriſto Patribus & Dominis, *D. Edmundo Gryndallo Eboracenſi Archiepiſcopo, D. Edvino Sando, Londinenſi, D. Roberto Horno, Vintonienſi, D. Richardo Coxo, Elienſi, D. Joanni Purkhurſto, Nordovicenſi, & D. Jacobo Pilkintono Dunelmenſi Epiſcopis & Paſtoribus vigilantiſsimis*; "To "the moſt Reverend and Honourable *Fathers* in Chriſt and "*Lords*, *Edmund Gryndal* Lord Arch-Biſhop of *York*, *Ed.* "*Sand*, Lord Biſhop of *London*; *Robert Horn*, Lord Biſhop of "*Wincheſter*; *Richard Cox*, Lord Biſhop of *Ely*; *John Park*-"*hurſt*, Lord Biſhop of *Norwich*; and *James Pinlkinton* Lord "Biſhop of *Dureſme*, and moſt vigilant Paſtors. But it is worthy obſervation, that *Gualterus* having been in *England* in the Reign of King *Edward*, where he was acquainted with our Church-Government and publick worſhip of God, and knowing that there were ſome in this land who would have framed both after another model which they had fancied, he purpoſely enlarges upon that ſubject in his Epiſtle, calling thoſe men *moroſe* and *ignorant*, who for things indifferent, ſuch as are Rites and peculiar Veſtments of Miniſters, trouble the peace of the Church, and ſeparate from her Communion; *Quorum moroſitatem nemo qui ſanæ mentis & pacis amans eſt, probare poterit, qui dum nihil ferre volunt, quod à vulgari alicujus gentis habitu vel modicum differt, litibus minimè neceſſariis omnia turbant, & Eccleſias non ſine periculoſiſſimo ſcandalo in partes diſtrahunt. Hi dum nihil timent, interim ſeipſos & Eccleſias in diſcrimen omnium maximum nocentiſsimumque adducunt, & ſit plerumq; (quod Socrates de Novatianis, Eunomianis & aliis ſimilibus ſcribit) ut qui ſemel ab Eccleſia ſeceſsionem fecerunt, poſtea ipſi quoque inter ſe ſcindantur, neque ullus ſectarum & diſsidiorum finis eſt.* "Whoſe frowardneſs no man that is not beſides "himſelf, and is a lover of peace, can approve; who "being reſolved to bear with nothing in matter of Miniſters "Veſtments, that differs never ſo little from the vulgar ha-"bits of any Nation, trouble all things with diſputes that "are not neceſſary, and make factions in the Church not "without moſt dangerous ſcandal. Whileſt theſe men fear "nothing, they run both themſelves and the Church into the

Vide Gualteri Epiſt. Dedicat. ante Homil. in 1 Epiſt. ad Cor.

Sunt qui de miniſtrorum habitu lites non neceſſarias movent, & eo uſq; progrediuntur ut propter illum viros graves & de Eccleſia atque communi Religionis causâ optimè meritos damnare audeant.

" greateſt and moſt ruinous danger; and it happens for the " moſt part what *Socrates* writes of the *Novatians*, *Eunomians* " and ſuch like (that thoſe who have once ſeparated from " the Church, are afterwards divided among themſelves; " neither is there any end of Sects and diviſions. And that we may know properly what men he ſpeaks of, he adds, *Hæc autem vobiſcum commentari libuit, Patres in Chriſto Reverendiſſimi, partim quod meam de hac re ſententiam vobis non injucundam cognitu fore putarem, quibus aliquando cum ejuſmodi hominibus res fuit, qui dum nimio rigore atque zelo Eccleſias Angliæ ad eam, quam ipſi animo conceperant ideam ſive formam, adducere conati ſunt, earum pacem aliquantiſper turbarunt, quam vobis ex Dei beneficio reſtitutam eſſe, ex animo gaudemus, &c.* " I have been willing to diſcourſe of theſe things with you, " moſt Reverend Fathers in Chriſt, partly becauſe I thought " it would not diſpleaſe you to know my opinion upon this " matter, you that have had ſometimes to do with that kind " of men, who whileſt they *with too much rigour and zeal en-* " *deavoured to reduce the Church of England* to that model and " form which they had fancied, they for that time diſturbed " her peace, which we heartily rejoyce to ſee reſtored among " you through Gods favour.

Mr. *John de Kraino Krainſki.*

73. Mr. *John de Kraino Krainski* refers himſelf to what hath been reported in the firſt Section of this Treatiſe (according to the information I have of him in writing under his own hand) of the Government, and publick worſhip of the *Polonian* and *Lithuanian* Churches, whereby it appears that they have amongſt their Clergy a *Subordination* of ſeveral orders, *viz. Superintendents, Conſeniores, Prieſts, Deacons, Lectores, Acolythi*, all which are advanced from one order to another by a new Ordination and Conſecration with Impoſition of Hands. And for the uſefulneſs and neceſſity of *ſet forms* of Prayer and Uniformity in all the Congregations of every National Church, he refers himſelf likewiſe to the *Preface* of the * *Agenda* of the ſaid Churches.

*At the end of this Treatiſe.

Dr. *Baſire. Vide Sect.* 1. n. 9, 10.

74. Reverend Doctor *Baſire* ſheweth out of the very Canons of the *Hungarian* Churches that they have Biſhops both *name* and *thing* for their Governors and Paſtors; that they think

think themſelves bound to have thoſe ſeveral Orders and Degrees in the Miniſtry which are mentioned in Scripture, as being of Apoſtolical Inſtitution; and that all inferiour Miniſters *ſwear Canonical obedience* unto the ſaid Biſhops. Mr. *Fiſher*, beſides what hath been ſaid of the Church-Government of *Heſſen* by *Superintendents*, and of the publick worſhip of that Church, adds, that their Muſick vocal and inſtrumental, with Organs, Violons and other Inſtruments is ſuch, that ſome men here amongſt us in *England*, if they were there, would take them for Papiſts.

Mr. *Fiſher*. Theſe things I have reported in the firſt Section, upon the information I had of him. *Vide* his Letter, *p.* 39.

75. Now hear *Melanchthon* and the Prince of *Anhalt* for the Churches which follow the confeſſion of *Augsburgh*. *Melanchthon* is known to be the Author of that confeſſion; there he profeſſes that the Churches which had ſubſcribed to it, did not deſire that the Biſhops ſhould loſe their Dignity for peace-ſake: *Non petunt Eccleſiæ ut Epiſcopi Honoris ſui jacturâ ſarciant concordiam.* And again, *Nunc non id agitur, ut dominatio eripiatur Epiſcopis, ſed hoc unum petitur, ut patiantur Evangelium purè doceri & relaxent paucas quaſdam obſervationes quæ ſine peccato ſervari non poſſunt.* "The buſi- "neſs in agitation now is not that the Authority be taken "from the Biſhops, but only this one thing is demanded, "that they ſuffer the Goſpel to be purely taught, and that "they diſpenſe with ſome obſervations which cannot be "kept without ſin. But let no man catch at theſe words, as if it were the only thing now demanded here by ſome. For hear him ſpeak his mind and tell us what thoſe things are, *Facile poſſent Epiſcopi legitimam obedientiam retinere, ſi non urgerent ſervare traditiones, quæ bona conſcientia ſervari non poſſunt. Nam imperant cœlibatum, nullos recipiunt niſi jurent ſe puram Evangelii doctrinam nolle docere.* Biſhops, ſaith he, might well "retain the lawful obedience due to them, if they did not "urge the keeping of Traditions, which cannot be obſerved "with a good conſcience. For they impoſe ſingle life, "and admit none but ſuch as ſwear they will not teach the "pure Doctrine of the Goſpel. There is no ſuch thing here among us, where on the contrary none is admitted to the Miniſtry but thoſe who renounce Popery, and ſwear to teach

Melanchthon. Cap. de Potestate Eccleſiaſtica quod eſt ultimum.

teach the true Doctrine of the Gospel, according to the 39. Articles, which have the Approbation of all the Reformed Churches in the world. And it is known that *Melanthon* observed all those very things which here are scrupled at, and many more of that kind. So that it must be said that he reckoned them not amongst things which could not then digest well with Protestants. He also declares, *Quod liceat Episcopis seu Pastoribus facere ordinationes, ut res ordine gerentur in Ecclesia, non ut per illas mereamur remissionem peccatorum, aut satisfaciamus pro peccatis, &c.* "That it is lawful for Bishops "or Pastors to make Ordinances, to the end that things be "done in the Church orderly, not to merit thereby remis- "sion of sins, or satisfie for sins, &c. And of such Ordinances, (amongst which he reckons the keeping of the Lords day, Easter, Pentecost, and other festivals,) and of Rites, he saith, *Quod eas convenit Ecclesias propter charitatem & tranquillitatem servare eatenus, ne alius alium offendat, ut ordine & sine tumultu omnia fiant in Ecclesiis.* "That it behoveth the Church "for love and peace-sake to keep the same so far, as to give "no scandal one to another; that so all things be done in "the Church orderly and without tumult. What he saith to *Camerarius* and to *Luther* about restoring Bishops in those Churches where they had been outed, and what a confusion he feared if that should not be done, hath been observed by many others and is commonly known. *George* Prince of *Anhalt* in the name of Protestants, speaks of the Bishops of the Church of *Rome*, as followeth, *Ac utinam ipsi, sicut nomina gerunt & Titulos, ita se reipsâ præstarent Episcopos Ecclesiæ: Utinam sicut in ipsorum ordinatione Evangeliorum liber traditus & humeris impositus est, ita huic docerent consona, ipsoque fideliter Ecclesias regerent: O quam libenter quantaque cum cordis lætitiâ, pro Episcopis ipsos habere, revereri, morem gerere, debitam jurisdictionem & ordinationem eis favere, eaque sine ulla recusatione, frui vellemus.* "And would to God that as they bear the "names and titles, so they would shew themselves indeed "Bishops of the Church. Would to God that as in their "Ordination the Book of the Gospel is delivered unto them, "and put upon their shoulders, so they would teach according

Ibidem.

George Prince of *Anhalt*. *Georg. Princip. opera Præfat. de Ordin. fol. 6.*

" ding to the Contents thereof, and by that means govern " their Churches faithfully. O how willingly and with what " gladneſs of heart ſhould we acknowledge them for Biſhops, " reverence and obey them, maintain them in their Juriſ- " diction and Ordination, and in the poſſeſſion and enjoy- " ment of the ſame. And a little after he ſhews how ſollici- tous he was to be ordained by a true orthodox Biſhop. *Ego certè pium Epiſcopum Brandeburgenſem Reverendum Dominum Matthiam de Jagau, qui puram tum doctrinam, Dei beneficio, norat & profitebatur, & verum Sacramentorum uſum jam receperat & manifeſtos in Ordinatione abuſus aboleverat, per Sacellanum meum D. Jacobum Styrium, ad ordinandum me rogavi; ac præſtitiſſet is mihi officium, ſicut ſummâ cum voluntate jam ante promiſerat, niſi miſericors Deus ante tempus eum ex hâc evocaſſet vita. Nec enim erat tum in his terris, qui hoc præſtaret Epiſcopus alius.* " As for me I intreated (by my Chaplain Mr. *James* " *Styrius*) the pious Biſhop of *Brandenburgh*, the Reverend " Lord *Matthias de Jagau* (who then knew and profeſſed " through Gods favour, the pure Doctrine, and had embra- " ced the true uſe of the Sacraments, and had aboliſhed the " manifeſt abuſes of Ordination,) that he would ordain me; " and he would have done that office for me, as he promiſed " before moſt willingly, if the merciful God had not called " him out of this life before the time. For there was then " never another Biſhop in this Country to do that Of- " fice. *Ubi ſupra fol. 62.*

76. There remaines of the whole Aſſembly but the *Lay Elders* to ſpeak their minds before *Calvin* pronounces the concluſion of all. *Jacobus Lectius* who is the firſt, does proteſt " that none of the Divines of the Reformed Churches ever " denied it to be a moſt ancient cuſtom in the Church from " the very times of the Apoſtles, that one ſhould have the " chief care of the Church, ſitting as it were at the Helm; " but have by their publick writings profeſſed it was a mad- " neſs to think meanly of the Order of Orthodox Biſhops, " ſuch as were *Timothy* and *Titus*, and ſuch as are at this day " thoſe Biſhops which from time to time are choſen in that " great Kingdom of *Britain*; to whom therefore *Calvin*, *Jacobus Lectius.* *Vide p.* 169. *&* 14.

Bucer,

" *Bucer*, *Beza*, *Sadeel*, and others have yielded all manner of " honour and affection.

Casaubon. in Epist. Dedicat. præfixa Exercitat. ad Baron.

77. The famous *Casaubon* declares his judgement concerning the Church of *England* in these words, directing his speech to the King, *Ecclesiam habes in tuis regnis partim jam olim ita institutam, partim magnis tuis laboribus ita instauratam, ut ad florentis quondam Ecclesiæ formam nulla hodie propius accedat, quam tua, inter, vel excessu, vel defectu peccantes mediam viam secuta. Qua moderatione hoc primum assecuta est Ecclesia Anglicana, ut illi ipsi, qui suam ei felicitatem invident, sæpè tamen, ex aliarum comparatione, illam cogantur laudare: deinde, ut etiam in remotissimis terris positæ Ecclesiæ, Communione jungi cum tua vehementissimè cupiant. Quod nuper magni beneficii loco vidimus enixè petiisse unum è Patriarchis orientis, cujus literas itemque unius Episcoporum Asiæ, ad illustrissimum Præsulem Dominum Cantuariensem, prudentissimè scriptas, & antiquam pietatem redolentes, magna cum voluptate ante paucos dies legebamus.* " You have a Church in your Kingdomes, partly so ordered " of old, partly so repaired by your great pains, that at this " day there is none that come so near the form of the flourish- " ing Christian Church of old, than yours which hath taken " a middle way betwixt those Churches which are amiss ei- " ther through excess or defect. By which moderation the " Church of *England* hath gained this: first, that those very " men who envy this happiness of her, nevertheless are often " forced to commend her when they compare her with other " Churches: And likewise, that those Churches which are " in the remotest countries, do most earnestly desire to be " joined in communion with this your Church: which thing " of late we have seen asked as a great favour by one of the " Patriarchs of the East; whose Letters, as also those of one " of the Bishops of *Asia* to the most Illustrious Prelate, my " Lord of *Canterbury*, written very prudently, and having in " them very much of the ancient Piety, we read not many " dayes since with great delight. But because, as men are now apt to judge of others after so much dissimulation and complying with the times and all powers in being, some may be ready to say that *Casaubon* speaks thus to please the King,

King; hear him opening his mind to a private Friend, *Quod ſi me conjectura non fallit, totius Reformationis pars integerrima eſt in Anglia. Ubi cum ſtudio Veritatis viget ſtudium Antiquitatis: quam certi homines dum ſpernunt, in laqueos ſe induunt, unde niſi mendacio poſtea exuere ſe nequeunt. Ita hoſtibus veritatis non ſolum riſus præbetur, ſed etiam partes illorum mirificè confirmantur. Nemo ſerio verſatus in Antiquitate hoc verum eſſe negaverit. Sed multos amor partium cogit mentiri.* "If my judge- "ment does not deceive me, the moſt ſound part of the "whole Reformation is in *England*, where together with the "love of Truth, flouriſheth the love of Antiquity: which "whileſt certain men do ſlight, they run themſelves into "ſnares, out of which they cannot get without lying. By "which means not only matter of laughter is afforded to "the enemies of truth, but their party is likewiſe wonder- "fully ſtrengthned. No man who is ſeriouſly verſed in An- "tiquity will deny this to be true. But Faction forces many "to ſpeak lyes. *Iſaac. Caſaubon. Epiſt. Claudio Salmaſio quæſt. 709.*

78. *Salmaſius* confeſſes ingeniouſly, that though he was once no friend to Biſhops, yet conſidering, *Quod ab Epiſcopatus abolitione, conſecuta eſt horrenda confuſio & perturbatio religionis, ſectis innumerabilibus, quæ antea orco damnatæ, in tenebris deliteſcebant, derepente, qua data porta, undequaque in lucem erumpentibus, metu videlicet Epiſcoporum ſublato, à quibus antea reprimebantur; quod nunquam fuiſſet, ſi Epiſcopi Eccleſias regerent ut olim rexerunt; hac experientia edoctum, ut dies ſequens magiſter eſt prioris, ſententiam mutaſſe, & Epiſcopos in Anglia præſertim retinendos pronunciaſſe, cum tot mala ſubſecuta eſſe eorum everſionem viderit.* "That the abolition of Epiſco- "pacy (in *England*) was followed by an horrible confuſion "and diſturbance of Religion, Sects without number, which "before were confined to Hell and covered with darkneſs, "ſuddenly breaking forth on all ſides by the gate which was "then opened, to wit, by taking away the fear of Biſhops, "by whom they were formerly ſuppreſſed; the which "would never have hapned, if Biſhops had governed the "Churches as they governed them formerly; And that be- "ing taught by that experience, as the laſt day is the Maſter *Salmaſius in reſponſione ad Miltonum.*

"of the former, he changed his opinion and pronounced, "that Biſhops were to be preſerved, ſpecially in *England*, "ſeeing ſo many evils followed after they were overthrown. And as for the Book of Common Prayer, he maintains that the late King of moſt bleſſed memory had many great reaſons for the preſervation thereof; and this for one, becauſe,

Salmaſius Defenſ. Reg c. 8. *Liturgiarum formula probata jam olim fuit pleriſque Reformatorum Paſtoribus, & quidem eorum tam in Gallia quam alibi præcipuis, ut quæ nihil continere videretur pietati & doctrinæ Evangelicæ non congruum*; the *ſet form* of Liturgy was of old approved by moſt of the Reformed Miniſters, and thoſe of "chiefeſt note, as well in *France* as elſewhere; as not ſeeming to contain any thing that is not agreeable with Piety "and evangelical Doctrine.

Dr. Porræus. 79. Except Mr. *Calvin*, who is to pronounce in the name of all, Doctor *Porrée* the honeſt and learned Phyſician of *Roan* (who in this very buſineſs, as well as in his own profeſſion is πολλῶν ἀτάξιος ἀλλῶν) is the laſt that ſpeaks in the Council we here ſuppoſe to be aſſembled for the deciſion of our preſent Controverſies of Religion. But that no body may wonder to ſee him ſpeak ſo home to our purpoſe, I muſt inform thoſe to whom he may be a ſtranger, that he hath lived in *England*; that it is he who made that excellent tranſlation of His late Majeſties incomparable Book, called, as it is indeed, his *ROYAL PORTRAICTURE*, out of *Engliſh* into *French*, which was Printed over and over again ſo many times; whereby he came perfectly acquainted with our affairs; and that he is and ever hath been a great lover of our Church ever ſince he hath known her. But that all this may not make him to be ſuſpected to the Presbyterian Brethren, I muſt likewiſe put them in remembrance, that he hath been for theſe many years, and is at this day an *Elder* of the Reformed Church of *Roan*, which never yet paſt any cenſure upon him for his ancient and great friendſhip to us, which is publickly known of every one.

Johan. Baptiſt. Porræus in Ep. ad Brevintiam. Edit. in Anglia. *Ter quaterque beatus ille, qui regnum Dei quærit imprimis, atque juſtitiam ejus; cætera enim ſuperaddentur ipſi* in hac vita, & poſt exceſſum, *accipiet ab ipſo Judice, gloriæ coronam.* Talis eſt atque

atque erit Rex veſter pientiſſimus, qui bonis avibus *regnum auſpicatus à profligandâ tot hæreſeων & Sectarum teterrima peſte, Eccleſiam Anglicanam poſt regii ſolis eclipſin, devaſtante, non ſatis exiſtimavit ἀκξίκακον & hac ſua felici ſupra horiſontem elevatione, cimmerias illas umbras, atque adeò omne malum, adſpectu ſuo diſſipaſſe, niſi poſt therapeian inſtitutam, caveret in poſterum arte prophylactica, ne lues illa contagioſa, male jam diſpoſitos Nationis animos, & in lubrico ſuapte natura poſitos inficeret: Quid autem in hoc regiæ prudentiæ magiſterio abſolvendo magis neceſſarium, quid efficacius, quid denique expeditum magis, quam ſanctum illud & antiquum Eccleſiæ regimen ſub Epiſcopis? Quo florente floruit in Anglia Religio; manſit illibata Regiæ Majeſtatis Authoritas: Quo ſublato (heu! triſtes nimium experti ſumus) una cum Religione periit Regum optimus; atque ſimul interciderat ſpes omnis Regiæ manſuetudinis unquam experiundæ, ni* dextera Domini feciſſet *virtutem, & radiantem illum, ſed reprobatum, à contaminatiſſimis nebulonibus, lapidem exaltaſſet, in caput Anguli: Quod omnino mirabile fuit in oculis noſtris. Deſinant igitur hi omnes quos* tenellæ conſcientiæ vocent homines, magnũ Dei conſilium remorari, *& religioſis obſtrepere viris, qui ſic jubente Rege & cœptis veſtris adſpirante, incumbunt totis viribus tam ſancto huic operi perficiendo: Ceſſent & veri Presbyteriani adeò ordinis in Eccleſia & in Republicâ amantes, currentem benedictione divina rotam impedire, ut tandem exeat pretioſus ille urceus, in domo Dei ut alias honori futurus. Quod ſi eorum judicio Epiſcopatum Divini juris eſſe iſta non convincunt, Apoſtolos cum eſſent veri Epiſcopi, alios χειροτονίᾳ ſuffeciſſe novis Chriſtianis Epiſcopos, quales fuiſſe* imprimis Titus, atque Timotheus, *nec non ſeptem illi totidem Eccleſiarum Angeli, quos Spiritus Sanctus,* Apocalypſeos *initio tam ἐμφαλικῶς alloquitur; Si fidem Divo* Ignatio *derogant, (qui vixit Apoſtolorum noviſſimis temporibus, qui dilectum Domini Diſcipulum vidit ſuis oculis, proindeque certus eſſe potuit Apoſtolicæ diſpoſitionis) cum ait,* Honora Fili Deum, ut authorem univerſorum, & Dominum; Epiſcopum verò ut Sacerdotum Principem, imaginem Dei ferentem, Dei quidem per principatum, Chriſti autem per Sacerdotium; *Et rurſus,* Omnia in vobis decenti ordine in Chriſto perficiantur; Laici, Diaconis ſubditi ſint, Diaconi Presbyteris, Preſ-

byteri Episcopo, Episcopus Christo, sicut & ipse Patri. *Si audire sanctos alios Patres & Episcopos, primis seculis de sancta illa & amica subalternatione disserentes,* Cyprianum, Irenæum *in Ecclesia rerum potitos, à quibus indesinenti & haud inficianda serie per* Athanasium, Cyrillum, Basilium, Ambrosium, Chrysostomum, Augustinum *& alios, pervenit Episcopalis dignitas ad nostra usque tempora (quamvis sanioris doctrinæ continuatio non responderit successioni personarum, & acciderit magna illa Apostasia de qua Vaticinatus est Apostolus, pessimis erroribus tam in fide quam in regimine introductis, quos licitum erat imò pernecessarium corrigere, intactis ut in ipsa doctrina sic in Disciplina, fundamentalibus.) Si denique parum apud eos valeat Canonum Apostolorum, & primorum quatuor Oecumenicarum Synodorum authoritas; saltem audiant hac de re loquentem* Hieronymum *ipsis* ὁμόψηφον, *& dignitatis Episcopalis iniquissimum æstimatorem,* Antequam Diaboli instinctu studia fierent in Ecclesia (inquit) & diceretur in populis, ego sum *Pauli,* ego *Apollo,* ego autem *Cephæ*; communi Presbyterorum consilio Ecclesiæ gubernabantur: postquum verò unusquisque eos quos baptizaverat, suos esse putabat, non Christi, in toto Orbe Decretum est, ut unus ex Presbyteris electus superponeretur cæteris, ad quam omnis Ecclesiæ cura pertineret, & schismatum semina tollerentur. *Ergo si sub Apostolis* (Hieronymo *teste*) *nata est illa consuetudo, sacer ille ordo institutus, vitandi Schismatis causâ, viventibus adhuc ipsis Apostolis exorti; nobis per Deum immortalem indulgeant* ἱεραρχίας *osores Apostolica institutione gaudere, in remedia schismatum, his corruptis præsertim temporibus, & longè à priorum puritate recedentibus, etenim*

Damnosa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem.

Quæ fuit autem necessitas regiminis Episcopalis retinendi, impediendo schismati & averruncandis hæresibus atque impuris sectis per universam Angliam pullulantibus, docebunt Annales ab initio principatus Edoardi *sexti ad* Caroli *primi Martyrium; Et*

vix

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vix capiet posteritas Dei μακροθυμίαν in ferendis tam diu monstrosis in religione opinionibus, & omnium illa rerum confusione toleranda, quæ cadentibus cum regio illo capite Presulibus, trium regnorum faciem deturpaverant. His cum legitimo Principe resurgentibus, cœlum vobis meliora pollicetur ô Angli. Ecclesiæ Anglicanæ reddentur Episcopi; sed ô vos ὀλιγόπιστοι, viri fratres, ad omnia quæ Catharismum non satis redolent nauseabundi, estote bono animo, destinantur vobis Episcopi Patres, non Tyranni, non ἀνυπεύθυνοι, neque (quod vetat in Evangelio sapientia increata) Regum terræ instar, civile & sæpè violentum in vos imperium exercentes, μηδὲ ὡς καλακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τῆς ποιμνίης. At vero si Christianorum solo nomine haud contenti, quod nobis Antiochiâ venit, alio gaudetis appellari, quod à magno Calvino mutuatum velitis, & nihil antiquius vobis sit tanti viri suffragus, Quales Angliæ optamus Episcopos, tales amplectitur ambabus ulnis vir ille eximius; Et post illum Beza, Bucerus, Melanthon, Bullingerus, atque alii non pauci transmarinarum Ecclesiarum Pastores, non minus veræ & reformatæ pietatis zelo accensi, quam eruditione insignes, Molinæus uterque, Rivetus, Amyraldus, Dallæus, Bochartus, Heraldus, & nuperrimè Langlæus noster ὁ ἀνυπέρβλητος, qui Anglicanum Episcopatum scriptis suis doctissimis ab Antichristianismo vindicarunt, cujus ei notas inusserant novi Aëriani; quique varios ejusdam Ecclesiæ ritus, ceremonias, & verbi ministrorum diversos amictus minimè improbarunt, utpote qui maximum discrimen esse debere noverint inter Ecclesiam sub cruce lutitantem, ac diversæ religionis Principi obnoxiam, & aliam quæ sub Rege Orthodoxo triumphat; in qua nisi admittatur subalternatio Presbyterorum, & in rebus ἀδιαφόροις populus obedientem se præstet, non levis metus est ne tandem obrepat ab Ecclesia in Statum Anarchia, & Superiorum contemptus. —Utinam Dei voluntate talis oblata fuisset in Gallia nostra olim reformandi occasio. Jamdudum Protestantium Choro permixta fuisset Ecclesia Romana per istam in rebus mediis & externis indulgentiam. Homines enim cum simus, non Angeli, ut ad res divinas mentes nostræ erigantur, sensuum indigemus ministerio. Sic numquam Religionis obtentu, proh dolor! crudeles lanienas, immania bella, totque florentissimarum Civitatum direptiones, passa fuisset charissima patria nostra, quæ vix à tantis malis etiam-

nunc

num respirat. "Thrice, and four times happy is he that *seek-*
"*eth first the Kingdom of God and his righteousness, for the other*
"*things shall be added unto him,* in this life; and after death,
"*he shall receive the Crown of Glory from the righteous Judge.*
"Such a one is and will be your most Pious King, who so
"happily beginning his Reign with the utter destruction
"of that most wicked plague of numberless Heresies and
"Sects, which after the Eclipse of the Royal Sun, utterly
"spoiled the Church of *England,* would not think himself to
"be a sufficient Preserver of his people, although by his hap-
"py rising above your Horizon, he hath expell'd that *Cim-*
"*merian* darkness, and dissipated all evil by his presence;
"if after the cure undertaken he had not been careful, for
"the time to come, by way of prevention, to keep that
"spreading contagious disease from infecting the already ill
"dispos'd minds of the Nation, of their own nature given
"to change. Now what is more necessary in that Kingdom
"to perfect that Magistery of Royal Prudence, what more
"efficacious, what in a word more convenient then that
"*Holy* and *ancient Government* of the Church under Bishops?
"The which flourishing in *England,* Religion did flourish,
"and the Royal Majesties Authority remained untoucht;
"But being taken away (as by most sad experience it hath
"been found) they have lost, together with Religion, the
"best of Kings; and all hopes was lost for them also at the
"same time of ever feeling the effects of the graciousness
"of their Kings, had not the *right hand of the Lord done won-*
"*derful things,* and set up for the *head stone of the corner,* that shi-
"ning (though by some most filthy wretches, reproved *stone,*)
"*which thing hath been wonderful in our eyes.* Let those therefore,
"whom they call *tender Consciences* stop no longer the great
"counsel of God, and be no more injurious to those godly
"men, who are about with all their might, by the Kings
"command and favour to put an end to so holy a work.
"Let those Presbyterians that are so great lovers of order,
"both in Church and Commonwealth, hinder no further
"the running wheele, that at length, through Gods bles-
"sing, we may get that precious vessel to be honourable in
Gods

" Gods houſe as it hath been formerly. If theſe Arguments " to their judgement, do not convince Epiſcopacy to be of " Divine Right, *viz.* That the Apoſtles being Biſhops them- " ſelves, have by the laying on of their hands, eſtabliſhed " Biſhops in their room over the the primitive Chriſtians, " ſuch as were ſpecially *Titus* and *Timotheus*, as alſo thoſe " ſeven *Angels* of the like number of Churches, to whom " the Holy Ghoſt ſpeaks ſo emphatically in the beginning of " the *Revelation*; if they refuſe to believe Saint *Ignatius* (that " lived towards the later times of the Apoſtles, and ſaw with " his own eyes the Lords beloved Diſciple, and by thoſe " means might certaily know what was the Apoſtolical " Conſtitution,) ſaying, *My Son, honour God as the Author* " *and maker of all things, and the Biſhop as the Prince of Prieſts,* " *that beareth the Image of God; of God, I ſay, by his Princely* " *Dignity, and of Chriſt by his Prieſthood.* And again, *Let* " *every thing be done amongſt you with decent order in Chriſt; that* " *Lay-men be ſubject to Deacons, Deacons to Presbyters,* " *Presbyters to the Biſhop, the Biſhop to Chriſt, as Chriſt* " *is to the Father.* If they refuſe to hearken to the reſt of the " Holy Fathers and Biſhops, ſpeaking of that holy and ami- " able ſubalternation which was in the firſt Ages, as *Cyprian* " and *Irenæus*, who were chief Governors in the Church; " and from whom by a continual and not to be contradicted " Series of ſucceſſion by *Athanaſius, Cyril, Baſil, Ambroſius,* " *Chryſoſtome, Auguſtine,* and the reſt, the Epiſcopal Digni- " ty hath reached unto our times (though the continuation " of a wholeſome Doctrine hath not been anſwerable to the " ſucceſſion of men, and though the great Revolt whereof " the Apoſtle did forewarn us is come to paſs, moſt perni- " cious errors both in belief and government having crept " in, the which it was lawful, nay very neceſſary to correct, " withour medling with Fundamentals, either in Doctrine " or Diſcipline. If laſtly, the Authority of the Canons of " the Apoſtles, and the four firſt Oecumenical Councils be " little valued amongſt them; let them at leaſt hearken to " *Hierome* a man of their own Principles, and who moſt " unjuſtly did ſet Epiſcopal Dignity at a low rate, *Before*

" *that by the Devils inſtinct there were divers Factions in the Church* " (ſaith he) *and that it was ſaid among the people, I am of* Paul, " *I of* Apollo, *and I of* Cephas; *the Churches were governed by* " *the Common Counſel of Presbyters: But after that every one* " *thought thoſe whom he had baptized to be his own not Chriſts,* " It was Decreed *in the whole world, that one choſen from a-* " *mong the Presbyters ſhould be ſet over the reſt, to whom the* " *whole care of the Church ſhould belong, and the ſeeds of Schiſme* " *ſhould be taken away.* Therefore if (by the very teſtimony " of Saint *Hieroſme*) *that cuſtom hath had its beginning* under the " Apoſtles, that holy Order hath been inſtituted, *to avoid* " *Schiſme ſprung up* whileſt the Apoſtles themſelves were " yet living; Let the haters of *Hierarchy* grant us in Gods " name the enjoying of this Apoſtolical conſtitution, as a re- " medy againſt Schiſme, ſpecially in theſe corrupt times, " ſo far degenerating from the former; For,—

What doth not evil dayes impaire? Worſe is the Age of our Fathers than that of their Predeceſſors, yet hath this preſent Age made us worſe than they, and we ſhall beget an Offſpring more wicked than our ſelves.

" Now will the Chronicles from the beginning of *Edward* " the Sixth's Reign, until the Martyrdom of *Charles* the Firſt " ſhew the *neceſſity* of retaining the *Epiſcopal Government* for " the avoiding of Schiſme, and rooting out of Hereſies and " filthy Sects that multiply through the whole Kingdom of " *England*; And poſterity will hardly be able to underſtand " Gods long patience and forbearance, that hath born ſo " long with thoſe monſtrous opinions in Religion, and ſuf- " fered that confuſion of all things, the which, the Prelates " falling off with that Royal Head, had ſo baſely defaced " the three Kingdoms. But thoſe Prelates, O Engliſh peo- " ple, riſing up again with their lawful Prince, you may " hope for better things from Heaven; Biſhops will be re- " ſtored to the Church of *England*: But O ye Brethren of " little Faith, that be ready to caſt out any thing which hath " not a perfect ſmack of Puritaniſme, be of a good courage, " thoſe Biſhops you are to have are to be Fathers, not Tyrants,

"Tyrants, not men that are not bound to Rules nor Laws, "nor (which is forbidden in the Goſpel by the uncreated wiſ- "dom) like the Kings of the Earth, bearing a civil and often "violent hand over you; *Nor as domineering over the Clergy,* "*but being an example to the flock*: And if you are not content "with the bare name of *Chriſtians*, which we have from "*Antioch*, but would fain be called by another borrowed "from the great *Calvin*, ſo that you will prefer nothing to "his advice, that excellent man embraces with all his ſoul "ſuch Biſhops as we wiſh them to *England*; ſo does after "him *Beza*, *Bucer*, *Melanctthon*, *Bullinger*, and not a few "other Miniſters of the Churches beyond the Seas no leſs "kindled with the zeal of true and reformed Piety, than "renowned for learning, as are Mr. *du Moulin* both Fa- "ther and Son, Mr. *Kvet*, Mr. *Amyraut*, Mr. *Daillé*, Mr. "*Buchart*, Mr. *Heraut*, and lately our Mr. *de l'Angle* (of "whom no man can ſpeak with expreſſions of too much va- "lue) who by their learned writings have cleared the Bi- "ſhops of *England* from the Antichriſtianity the new *Aëri-* "*ans* had ſtampt on them; who alſo have approved the "divers Rites and Ceremonies of that Church, and the va- "riety of Veſtments of the Miniſters of Gods word; as "knowing the great difference which ought to be betwixt a "Church hidden under the Croſs, and Subject to a Prince of "different Religion, and another that triumphs under a "Proteſtant King; in the which, except ſubalternation of "Presbyters be admitted, and the people be obedient in "things indifferent, there is no ſmall fear that confuſion "will paſs from the Church into the Commonwealth, toge- "ther with the contempt of Superiours. —Would to God "that our *France* had formerly had an occaſion offered of "ſuch a Reformation! The Church of *Rome* would have "been joyn'd a long time ſince with the Proteſtants, by "means of that indulgence in things of a middle nature "and circumſtantial: For ſince we are men, not Angels, "we need the help of ſenſe to lift up our minds to the "things of God. By that means our moſt dear Country "had not ſuffered, alas! under the pretence of Religion,

"cruel massacres, unnatural wars, and the plundering of so "many flourishing Cities, which so great mischiefs do "scarce suffer her to live and breath at this very day.

Mr. Calvin.

80. There remains but Mr. *Calvin* to deliver his own judgment, and to pronounce in the name of all, the Sense of the whole *Council*, upon every one of the four *Questions* propounded to their consideration and debate. To the first, *viz. Whether Episcopacy be a lawful Government in the Christian Church?* He answereth thus; *Talem nobis Hierarchiam si exhibeant, &c.* "If they will give us, saith he, such an *Hierar-* "*chy* in which the Bishops have such a Preeminence, as that "they do not refuse to be subject unto Christ, and depend "on him, and be referred unto him as their only Head; "in which they entertain such a brotherly fellowship, as that "the bond of their Union be the Truth of Christ; Then "surely, if any be found who do not reverence that *Hierar-* "*chy*, and subject themselves unto the same with the lowest "obedience, I will confess that there is no *ANATHEMA*, "whereof they are not worthy. To the second, *viz. Whether set forms of Prayer may lawfully be used and imposed?* Thus, *Statam esse OPORTET Sacramentorum administrationem, publicam item precum Formulam.* "There MUST be a cer- "tain fixt way of ministring the Sacraments, also for the form "of Common Prayer. And again, for fear his meaning should be mis-apprehended, *Quod ad formam precum & Rituum Ecclesiasticorum, VALDE PROBO, ut certa illa sit, &c.* "As touching the *Form* of *Prayer* and *Ceremonies* of the "Church, I APPROVE VERY MUCH that it "be *set*, and that it be *not lawful* for the Ministers to *recede* "from it in their Function, as well to help the simplicity "and unskilfulness of some, as that the Agreement of all "the several Congregations may better appear; and finally, "that the *desultory* and *capricious lightness* of such as affect *no-* "*velties* may be *encountred* and *stopped*. To the third, *viz. Whether every National Church hath power to make Laws and Injunctions, for regulating the outward things and circumstances belonging to the Worship of God, and whether all private persons are bound in conscience to obey such Laws and Injunctions?* Thus, *Sub-*

Calv. l. de necessit. reform. Eccl. vide supra p. 166.

Calv. in ep. ad Protector. Angl. vide supra p. 18.

Epist. 87. pag. 165. in lib. edito Lausanna anno D. 1576

Calv. ibid. vide supra ibid.

Substantiam Ecclesiasticæ Disciplinæ exprimit disertis verbis Scriptura: Forma autem ejus exercendæ, quoniam à Domino præscripta non est, à Ministris constitui debet pro ædificatione. Calv. Necessens. ep. l. p. 63.

—Verum ne quis calumnietur nos in rebus externis esse morosos, qui adeò præcise tollamus omnem libertatem, hic testatum velim me non de Ceremoniis litigare, quæ decoro tantum & ordini serviant: vel etiam Symbola sunt & incitamenta ejus quam Deo deferimus reverentiæ. Calv. de verâ Eccl. Reformat.

—Fatemur præterea tum omnes, tum etiam singulas Ecclesias hoc jus habere, ut leges & Statuta sibi condant ad politiam communem inter suos constituendam, cum omnia in Domo Dei rite & ordine fieri oporteat. Ejusmodi porro statutis obedientiam deferendam esse, modò ne conscientias adstringant, neque superstitio illis adhæreatur. Qui hoc detrectent, cerebrosi & pervicaces apud nos habentur. Calv. in confess. fid. nom. Eccl. Gallic. oblata Cæsari, &c.

"The Scripture doth "expres's in plain words the substance of Ecclesiastical Dis- "cipline; but as for the form of the exercise thereof, since "it is not prescribed by God, it ought to be ordered by the "Ministers as edification does require. And that no man "may cast aspersions upon us, as if we were so peevish "about outward things, as utterly to take away all manner "of liberty, I would have it known, that *I do not quarrel* "*about Ceremonies*, that are such only as serve for *Decency* and "*Order*; or yet such as are *badges*, and *tokens*, and *helps* "of that *reverence* which we pay to God. We confess fur- "ther, that *all and every Church hath this right to make Laws* "*and Statutes for themselves*, for the setling of a common "polity among themselves, since all things ought to be "done rightly and orderly in the house of God; and that "*obedience ought to be yielded to such Statutes*, provided that "they do not bind the consciences, and that they be void "of superstition. And as for such as *refuse* so to do, they "are esteemed among us, *heady*, *self-conceited*, *stubborne* "and *obstinate*. To the fourth and last *Question*, viz. *Whe-* *ther there must be Uniformity of outward Rites and Ceremonies of Gods worship in all the particular congregations of every National Church?* He answereth thus, *Quantarum rixarum semen futura est istarum rerum confusio, si prout cuique libitum sit mutare liceat quæ ad communem statum pertinent? Quando numquam*

* See Calvins meaning, p. 107.

Calv. Inst. l. 4. c. 10. n. 31.

Calv. Hallero. Ep. l.

Calv. Farello Ep. l. p. 122.

futurum eſt ut omnibus idem placet, ſi res veluti in medio poſitæ, ſingulorum arbitrio relictæ fuerint! —Varietas in Eccleſia bene conſtituta tolerabilis non eſt; apud exteros etiam ſuſpicionem gignit non benè civibus inter ſe convenire. —Denuncient ſibi non eſſe loco fratris, qui communem Diſciplinam contumacia ſua perturbat. Semper hoc in Eccleſia valuit quod veteribus Synodis fuit decretum, ut qui ſubjici communis Diſciplinæ legibus noluerit, munere abdicetur. Neque hic quærenda eſt hominum Authoritas, cum Spiritus Sanctus de talibus pronunciaverit, Eccleſiam non habere morem contendendi, valere ergo eum jubeant, qui communis ſocietatis jura reſpuit. Of how great jarres "and wranglings will the confuſion of thoſe things be the "ſeed, if it be lawful for every one to change, as he pleaſeth, "thoſe things which belong unto all in common! ſince it "will never come to paſs that the ſame thing ſhould pleaſe "all men, if all things be left at random for every one to do "what he liſteth. In a well ſetled Church, diverſity (of cu-"ſtoms) is a thing not to be ſuffered. And it breeds this "opinion amongſt ſtrangers, that there is no agreement be-"tween thoſe that are fellow-Citizens. Therefore let it be "declared unto him that overthroweth the common Diſci-"pline by his contumacy, that he is no longer holden for a "Brother. This hath been alwayes of force in the Church, "as being decreed by the ancient Councils, that he who will "not ſubject himſelf to the Laws of Common Diſcipline, "ſhould be depoſed from his Office. And there is no need "here to ſeek for humane Authority, ſince the Holy Ghoſt "hath pronounced of ſuch, that the Church hath not accu-"ſtomed to be contentious. *Wherefore let them caſt him off "who deſpiſeth the Rites of Common Diſcipline.* Beſides this full anſwer of Mr. *Calvin* to the four general *Quæres*, under which I conceive all our preſent Controverſies of Religion to be comprehended, many other paſſages might eaſily be produced out of his Writings to ſhew his approbation of ſe-veral of thoſe particular uſes and cuſtoms of the Church of *England*, now ſo much oppoſed by ſome men. Such is that in one of his Epiſtles, where he declares, *That he had no hand in the aboliſhing of Holy dayes at* Geneva, *proteſting it was done*

Calvinus Hallo.

done without his privity and againſt his deſire; Ego ſanctè teſtari poſſum, me inſcio, ac nec optante quidem hanc rem fuiſſe tranſactam. *And that if he had had the choice given him* (to keep or aboliſh Holy dayes) *he would not have approved them that paſſed that Decree by which they were abrogated.* Hoc teſtatum eſſe volo, ſi mihi delata optio fuiſſet, quod nunc conſtitutum eſt, non fuiſſe pro ſententiâ dicturum. * Such again is that for a *general Communion*, if not *every Lords day*, at leaſt *once every month in every Congregation.* † Such is that for *Ceremonies ſignificant*, which he judgeth ſo much the better becauſe of their ſignificancy. But what he ſaith of *Martin Bucer* (who wholly approved our Church-Government and Liturgy both for matter and form, as it was amended after his Cenſure paſt upon the firſt Book of King *Edward* the Sixth) that *Angliæ multum profuiſſet*, he would have done much good to *England*, is ſufficient to prove, that if *Calvin* had lived here amongſt us, he would have conformed to the orders of the Church, as being good and lawful, juſt as *Bucer* did.

Ibid.

* *Vide Sect.* 1. *p.* 45.

† *Vide Sect.* 2. *p.* 113.

The Concluſion.

AND now I have made good (as I conceive it will be be granted on all hands) that the Reformed Church of *England* is not condemned by the other Reformed Churches, whether for her Government or Publick Worſhip, which is that I engaged to prove in my ſecond *Section*; it is time I ſhould draw to a concluſion, and end this Treatiſe. I ſaid in the beginning, I chiefly intended thereby to undeceive all thoſe of what perſwaſion ſoever, who thought the Reformed Churches beyond the Seas were great Strangers, and as great Enemies to all ſuch things as are here diſliked by ſome in the Nation. And I made two branches of thoſe miſ-informed perſons, *viz.* Thoſe that are true and obedient Sons of the Church of *England*; and thoſe that for theſe many years laſt paſt have vilified, and, I may ſay, renounced her (though their own tender Mother, in whoſe womb they were begotten.

The Concluſion.

ten to Chriſt) becauſe they were not pleaſed with the manner of her dreſs and tune of her voice, and ſuch like things. For the firſt I have little or nothing to ſay to them, nothing doubting but that they are glad of the information they have had in the foregoing pages. They ſee their friends abroad are not only in greater numbers, but likewiſe far more kind, then ſome would have made them to believe they were; for which, all that is required of them, is onely this, that they be thankful to God for it, and that they requite the kindneſs of thoſe our Brethren with a reciprocal love on their part. As for the other branch, they are not all of one ſort; ſome having been deceived by others, ſome having deceived themſelves, ſome having been deceivers both of others and of themſelves, and ſome (though I will charitably ſuppoſe theſe are but few in number) meer Deceivers of others. For this laſt kind of men, I ſhall ſay nothing to them, becauſe I have here brought in nothing but what they knew a long time ſince as well as my ſelf. Only I beſeech Almighty God, who is the onely ſearcher of hearts, and who alone conſequently knows who they are, that he would be pleaſed to turn their hearts, and take away from them their deceitfulneſs. But as for you the reſt of my deceived Brethren, whether by others, or by your ſelves, give me leave to direct my ſpeech to you, and to preſent unto all of you a *Petition for Peace*, inſtead of that (ſo named) by ſome of you preſented to ſome of the Right Reverend Biſhops and other Reverend Divines. If you are Chriſtians, as you profeſs your ſelves to be, and charity bindeth to believe you are, ſuch a motion cannot but be very welcome to you. God is the *God of Peace*; Chriſt is the *Prince of Peace*; and *Peace* is the legacy he left his Diſciples when he was departing out of this World. It was your opinion, that there was no other means of Peace in this Church, but by leaving every Miniſter to follow his own way in the publick worſhip of God, as to the manner and circumſtances thereof. The Parliament *full* and *free*, after a long debate, hath been of another mind, and hath ſolemnly declared by a Publick *Act*, that the ſo much deſired Peace and Unity of the Church cannot be attained by any other means

means but *Uniformity*, which is therefore commanded unto all, with Penalties decreed againſt every one that ſhall not ſubmit and conform to the preſcribed Orders of the Church. My earneſt requeſt to you is, that for *Peace, for Gods ſake, you ſubject your ſelves to this Ordinance of man*, as you are commanded to do by the Apoſtle. I know the ſame Apoſtle ſayes, that *we ought rather to obey God then men.* And God forbid I or any ſhould adviſe you to diſobey God that you might pleaſe men. But take heed you do not aſcribe to God ſuch things as he never acknowledged for his, taking your own private opinions for his Laws, which is the greateſt uſurpation of Gods Authority, and in a manner to make your ſelves your own Gods. To me and to the moſt part of this Nation you ſeem ſo to do. You are of a contrary opinion; and you have given out that the Reformed Churches beyond the Seas were of the ſame judgement with you, and *that the Paſtors of the moſt of them, as well as other Divines at home, have taken the Conformity now required of you, to be a ſin*; alledging that for a main Reaſon, why it was meet you ſhould be left to follow your own wayes. But this hath been confuted by thoſe many witneſſes I have produced on the contrary, by which witneſſes all your other Arguments for *Non-conformity* to things impoſed, have been likewiſe diſproved. It is a matter of fact, for which more evidences have been brought than the Law requires in any caſe whatſoever. You ſee all of them have either *Epiſcopacy* both *name* and *thing*, or what is equivalent to it under other names; or alledge *neceſſity* for their want of it, and declare their *readineſs* to ſubmit to it, if they were ſo happy as to enjoy that wholſome Government under *Proteſtant Biſhops*; and highly honour and reverence the *Prelates* of the Church of *England*, wiſhing that they may ever maintain ſuch their Title and Dignity. You ſee them requiring the Oath of *Canonical Obedience* to their Biſhops and other Superiours, and ſubſcription of Articles. You ſee them impoſing *ſet Forms* of *Prayer*, and for the adminiſtration of *Sacraments*, celebration of *Marriage*, burial of the *Dead*, churching of *Women*, dedicating of *Churches*, &c. decreeing Penalties againſt all contentious perſons, whether Miniſters or others,

1 Pet. 2. 13.

Act. 5. 29.

Petition for Peace. p. 13.

others, that ſhall cauſe any troubles in their Churches about their Government and *ſet Forms* of Liturgy. You ſee them all requiring *Uniformity*. You ſee a great number of them have all and every one the ſame Ceremonies, Rites and Cuſtoms commanded to be kept in the Church of *England*, *bowing* at the *naming* of the name of *Jeſus*, *kneeling* at the *Communion*, *Croſs* in *Baptiſme*, and other *ſignificant Ceremonies*, *Holy dayes*, *ſet Faſts*, *Organs*, with other *Inſtruments of Muſick*, and many more of the ſame kind. And you ſee the other Reformed Churches that want them, declare by the publick *Acts* of their National Aſſemblies, that in all ſuch things there is neither *Idolatry nor Superſtition*. You ſee their Miniſters joyn with us in all the parts of our publick Worſhip, ſpeak of it with the greateſt commendation, and declare that thoſe dote and are in a dream, that think the conſcience wounded to ſubmit to our Church-Government and uſe our Liturgy. You ſee that your very Brethren of *Frankfort* had a ſet Order of Common Prayer to be alwayes uſed in the Church by Mr. *Knox* himſelf, as well as other Miniſters, howſoever gifted. Finally, you ſee that Mr. *Calvin* himſelfe (who I conceive may be ſuppoſed to have had as much knowledge, as good a conſcience, and as much zeal for the advancement of the Kingdom of Chriſt, and true godlineſs in the Reformed Churches, as any of you) though he never had but a very diſadvantagious repreſentation of our Book of Common Prayer; yet declares that he hath found nothing in it but what is *tolerable*, and that he is wholly for a *ſet Form* of Liturgy to be alwayes uſed, from which the Miniſters may not recede in their Functions; and for *Uniformity*. Which things, if they be ſo, as you ſee they be, you ought firſt of all to be convinced, and ingenuouſly to acknowledge you were deceived, when you thought the Reformed Churches abroad, and the learned men therein had the ſame averſion with you, againſt the Government and publick Worſhip of God by Law eſtabliſhed in the Church of *England*. And you muſt grant in the next place, that of all thoſe that profeſs the Reformed Religion, you are a Sect by your ſelves, having not your like any where under Heaven and

Synode National de Charenton, 1631.

See the Hiſtory of the troubles of *Frankfort*.

and will be accounted for ſuch by all other Proteſtants that ſhall know your principles and opinions as long as you'l ſtand to them. To which you muſt add this other Conceſſion, that if you were in any other of the Reformed Churches, you would and muſt (upon your Principles) be *Nonconformiſts* as well as here; and either bring in troubles and confuſions amongſt them, and overthrow all good order, there already ſet and eſtabliſhed, to ſet up your own way, if you had power to do that; or cry out againſt them as Tyrannical, Superſtitious and Formaliſts for their impoſitions. Of this I ſay, becauſe it may ſeem ſtrange to ſome of you, though never ſo true, I will give you an inſtance, which is a convincing proof thereof. In the raign of King *James*, one Mr. *Welch* a *Scotch Presbyterian* Miniſter, very well known both in *Scotland* and *France*, being baniſhed his Country for his diſobedience to the King, and oppoſition to Epiſcopacy, went over into *France*, frequented the Proteſtant Congregations there, and having learned French enough to preach in that Language, was admitted (not without King *James*'s good will, who was good and gracious) to be one of the Miniſters of the Reformed Congregation of St. *Jean d'Angeli* in the Province of *Saintonge*. But although before his admittance he had ſubſcribed and engaged to obſerve the order of the Reformed Churches of *France* in all the functions of his Miniſtry, yet it could not better digeſt with him, than that of *England*, or the Articles of *Perth*. He would not adminiſter the Communion to the people *ſtanding*, but would needs have them *ſit*: neither would he uſe their *ſet forms*, but would improve his *gift*. Of all which complaints being made, he was called firſt before the *Colloquie*, or Claſſical Aſſembly; thence to the Provincial Synod. And cenſure being paſt upon him in both Aſſemblies, at laſt he was cited before the National Aſſembly held at Saint *Maixent*, where he was enjoyned *to conform to the accuſtomed Orders of the Reformed Churches of that Kingdom*. At laſt he left them and died in *England*.

Vide Spotſwoods Hiſtory of the Church of *Scotland*. *Ad Anno* 1604 *p.* 487.

Synode de St. Maixent. 1609 *Articl.* 36. *des Appel.* Il eſt enjoint au Sieur *Welch* de ſe conformer a l'ordre accouſtumé es Egliſes de ce Royaume.

One thing more, and that of very high concern to the Reformed interest, must be granted by you, *viz.* That in case you obstinately refuse to obey the *Act for Uniformity*, and conform to the publick order of the Church, chusing rather to separate and make a Schisme, you renounce for ever the Communion of the Reformed Churches according to the Confession of *Augsburgh*, which as hath often been observed, have all the very same Rites and Customs, and many more of the same kind, for which you forsake your Mother-Church. And this you do in a time, when all the other Reformed Churches (more commonly so called) are most earnest (notwithstanding the said things, and without so much as questioning the lawfulness of them) to have a good correspondence and brotherly Communion with the said Churches: which proceeding of yours would infallibly be an absolute and insuperable obstacle to that good work, if by others imitated according to the invitation they had from you some years since. I confess it is publickly reported by some of the promoters of the intended Reconciliation, that the *London Ministers* are very desirous to be comprised in it, and further the same; And this upon the word of your friend Mr. *Duræus*. Which if it be so, what will the whole world judge of you, to see you approve and condemn the very same things? Will it not be thought that it is upon some other account than that of conscience, that you are so stiff at home, at the same time you are so facile and complying abroad? But be the report Mr. *Duræus* gives of you true or false, if the principles whereupon you refuse to conform to this our Church be good and sound, it is manifest that there can be no Reconciliation and brotherly Communion between the *Lutheran* and other Reformed Churches that have not the same Ceremonies, Rites and Customes with them. All which great inconveniencies of being condemned by all other Reformed Churches, and the learnedest and godliest men therein; of making a *Sect* by your selves; of being *Non-conformists* all the world over, even at *Geneva*, nay, at *Frankefort* as well as *Canterbury*, or Saint *Pauls*, *London*; of making the differences betwixt the Protestants ir-

In the Latine Epistle of the *Assemblers* at *Westminster*.

Vide Johan. Mel'et de medio concordiæ. Frankofurti. 1661.

irreconcileable, &c. will be avoided by your Conformity to the preſcribed Order of this our Church, and your obeying the Laws of the Land; And, which muſt be of neareſt and greateſt concern to you and us all, our unhappy breaches and diviſions at home will by that means be happily made up, to the unſpeakable joy and advantage, not only of this Church and Nation, but of all other Proteſtant Churches and States, which having ſo great an intereſt in us, can hardly think themſelves ſafe and united, ſo long as they ſee us thus unſetled and expoſed to danger by our own domeſtick broyles; The common enemy of us all, who lies in wait along time ſince to finde opportunities and gain advantages, will be wholly diſappointed of his expectation; And being thus *with one accord, and of one heart and one ſoul*, in the ſame National Church; the God of Peace and Order will pour down his Spirit from Heaven abundantly upon us all; we ſhall *be all filled with the Holy Ghoſt*; we ſhall ſpeak henceforth not of *leſs things* (which are as of old the *tithing of Mint and Cummin* among the *Jewes*,) though they ought not to be omitted, but of the *wonderful works of the Lord*, and that not according to our private phanſies, but as the true Spirit of God *gives utterance*. And ſo at laſt, inſtead of that great offence we have given to all, both within and without, by our late ſcandalous debates, and more than civil and unnaturall Wars, we ſhall be by this our bleſſed Unity the *ſweet ſmell* of Chriſt unto all the future Ages, in all the Churches of Jeſus the great Peace-maker. *Amen, Amen.*

1 Cor. 1. verſ. 10.

Now I beſeech you, Brethren, by the name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, *and that there be no* Schiſmes *among you: but that you be perfectly* joyned *together in the* ſame mind, *and in the* ſame judgement.

Tertul. in Apolog. Adverſus Gent.

Quid iniquius quàm ut oderint homines quod ignorant? Vacante meriti notitia, unde odii juſtitia defenditur? Omnes qui retro oderant, quia ignorabant quale eſſet quod oderant, ſimul ut deſinunt ignorare, ceſſant & odiſſe. Hic tantum humana curioſitas torpeſcit: amant ignorare, cum alii gaudeant cognoviſſe. Malunt neſcire, quia jam oderunt. Adeò quod neſciunt, prajudicant id eſſe, quod ſi ſciant, odiſſe non poterunt. "What is more unjuſt than that men ſhould "hate what they do not know? when it is not known what "a thing deſerves, upon what ground is the hatred againſt "it juſtified? All men that formerly hated, becauſe they "knew not what was the nature of that which they hated, "ſo ſoon as they ceaſe to be ignorant thereof, ſo ſoon they "ceaſe alſo to hate. In this occaſion only it is, that the curio-"ſity of men is dull: they love to be ignorant, when others "are glad to know. They chuſe rather to be ignorant of the "thing, becauſe they hate it already. So, true it is, that they "foreſee the thing which they do not know is ſuch, that if "they were acquainted therewith, they could not hate it.

Auguſt. ad Januar. Epiſt. 118.

Neque Diſciplina ulla eſt in his melior gravi prudentiq; Chriſtiano, quam ut eo modo agat, quo agere viderit Eccleſiam ad quamcunque fortè devenerit. Quod enim neq; contra fidem, neq; bonos mores injungitur, indifferenter eſt habendum, & pro eorum inter quos vivitur ſocietate ſervandum eſt. "Neither is there (in things indif-"ferent) any better Diſcipline for a grave and wiſe Chriſti-"an, than to do as he ſees that Church whatſoever doth whi-"ther he ſhall happen to come. For what is neither againſt "Faith nor good manners, and is commanded, ought to be "held indifferent, and to be conformed unto, according to "the ſociety of thoſe among whom we live.

Calv. Inſt. l. 4 c. 10. n. 17.

Cùm in hominum moribus tanta inſit diverſitas, tanta in animis varietas,

varietas, tanta in judiciis ingeniisq; pugna; neq; Politia ulla satis firma est, nisi certis legibus *constituta: nec sine* statâ *quadam* formâ *servari ritus quispiam potest: Huc ergo quæ conducunt leges, tantum abest ut damnemus, ut his ablatis, dissolvi suis nervis Ecclesias totasq; deformari ac dissipari contendamus.* "Whereas there "is such diversity in the manners of men, such variety of "minds, such contrariety of judgements and dispositions; "and no Polity can stand firmly enough, unless it be consti- "tuted by certain Laws; and that it is impossible that any "Rite be observed without some *set Form*; we are so far from "condemning the Laws that are made for this purpose, that "we maintain, if they be taken away, the Churches have "their Bonds and Nerves loosened and broken, and are "wholly deformed and brought to ruine.

Idem ibid. n. 30.

Quia autem in externa disciplina & Ceremoniis non voluit (Deus) sigillatim præscribere quid sequi debeamus (quod istud pendere à temporum conditione prævideret, neq; judicaret unam seculis omnibus formam convenire) confugere hic oportet ad generales quas tradidit regulas, ut ad eas exigantur quæcunque ad Ordinem & Decorum præcipi necessitas Ecclesiæ postulabit. "Because God hath "not been pleased to prescribe every particular thing that "we ought to follow, as to external Discipline and Ceremo- "nies, by reason he did foresee that such things depended on "the conditions of times, and judged that the same form "would not agree with all Ages, therefore we ought to con- "sult the general Rules which he gave us, whereby to exa- "mine and to fit and settle all such things as belong to Or- "der and Decency, according as the exigencies of the Church "shall require.

Idem in Confess. Fidei nomine Eccles. Gallic. Oblat. Cæsari, &c. "

Illos pro Schismaticis habemus qui turbas & confusiones invehunt ad dissipandam Ecclesiam, quæ non aliter stare potest quam si regi-

tur

tur à ſuis Paſtoribus. " We hold them for Schiſmaticks that " bring in troubles and confuſions to the diſſipation of the " Church, which cannot ſtand but when ruled by her Paſtors.

Idem l. de vitandis ſuperſtitionibus, Opuſc. p. 609.

Nequis putet me adeò auſterum eſſe aut præciſi rigoris ut velim in totum, interdicere homini Chriſtiano, ſine ulla exceptione, ne ſe papiſtis ulla ceremonia aut obſervatione accommodet. Neque enim mihi quicquam damnare propoſitum niſi planè malum, & palam vitioſum. " Let no man think I am ſo rigid and preciſe, as that " I would forbid Chriſtians to comply with the Papiſts in any " Ceremony or Cuſtom whatſoever without exception. For " I do not intend to condemn any thing but what is utterly " evil and manifeſtly corrupt.

Idem ad Protect. Angliæ.

Phrenetici illi qui mundum in ſupinam quandam licentiam tranſverſum cuperent, excitantur à Satanâ nominatim, ut per illos Evangelium malè audiat, quaſi Evangelium cauſam præberet rebellioni adverſus principatus. " Thoſe Freneticks, who wiſh the " world were altogether out of order, and brought into a " ſupine licentiouſneſs, are ſet on, namely, by the Devil, that " by their means the Goſpel may have an ill repute, as if " it were the Goſpel that cauſeth Rebellions againſt the " higher Powers.

TO THE READER.

THE *following Diſcourſe is the Preface of the* Agenda, *or* Book of Common Prayer, *and* Adminiſtration *of* Sacraments, *and other Rites and Ceremonies of the Reformed Churches of the Kingdom of* Poland, *and Great Dukedom of* Lithuania; *faithfully tranſlated out of the* Polonian Language *into* Latine, *by Mr.* Samuel Wartenſius *a* Polonian *born, now living at* Hackney; *which Tranſlation hath been peruſed and compared with the Original by Mr.* John de Kraino Krainski *Delegate of the Reformed Churches of* Lithuania, *at preſent in* England. *By which Diſcourſe it appears, that the ſaid Churches have been troubled with* Non-conformiſts, *and* Extemporary Prayers *as well as the Church of* England; *That the pretenſes of ſuch men there againſt* ſet Forms, *were the ſame with them that have been here objected; That* Uniformity *in every part of the Publick Worſhip of God is the means uſed by them to preſerve*

the

the Peace of the Church againſt the ſaid Innovators; *And I heartily wiſh that whatever be the pretenſes of thoſe that have been the Diſturbers of our Church upon the ſame account, may not be found (ſome of them) to have the ſame Intentions with them in* Polonia.

THE

APPENDIX.

Præfatio.

2 *Tim.* 1. 13, 14.

Expreſſam formam teneto ſanorum verborum quæ à me audiſti, cum fide & charitate quæ eſt in Chriſto Jeſu.

Præclarum illud depoſitum cuſtodi per Spiritum Sanctum qui habitat in nobis.

The Preface.

2 Tim. 1. 13, 14.

Hold faſt the Form of ſound words, which thou haſt heard of me, in Faith and Love which is in Chriſt Jeſus.

That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.

Ad pios Chriſti Servos & Diſpenſatores myſteriorum Divinorum, quos Spiritus Sanctus in Regno *Poloniæ*, & Magno Ducatu *Lithuaniæ* Eccleſiæ fidelium hoc ſeculo præfecit.

To the pious Servants of Chriſt and Diſpenſers of Divine Myſteries, whom the Holy Ghoſt hath in this Age ſet over the Church of the faithful in the Kingdom of Poland, *and Great Dukedom of* Lithuania.

Gratia Domini noſtri Jeſu Chriſti, & charitas Dei & communicatio Spiritus Sancti ſit cum omnibus vobis, *Amen.*

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the fellowſhip of the Holy Ghoſt be with you all, Amen. 2 Cor. 13. 13.

AD ædificationem & propagationem gloriæ divinæ, multum in eo momenti

BEloved Brethren in the Lord Jeſus, it is much conducing to edification, and to

the propagation of Gods glory, that we ſhould be joyned together as members of one body, not only by one Faith and Confeſſion, by one doctrine and knowledge, by one bond of Charity and Holineſs of life; but likewiſe mutually amongſt our ſelves, by Concord and Unity in the *worſhip* of God.

To this very thing God ſeems to lead us by the hand in his word, when in the Old Teſtament he enjoyns the obſervation of the inſtituted Ceremonies; And of the New he maketh
Jer. 32. 39. promiſe: *I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.* Which very thing the Apoſtle requireth of us in theſe
Rom. 15 5,6. words: *Now the God of patience and conſolation grant you to be like minded one towards another, according to Chriſt Jeſus: that ye may with* one mind, *and* one mouth *glorifie God, even the Father of our Lord Jeſus Chriſt.*

Moreover the example of the
Heb. 12. 2. Captain himſelf, the Perfecter of Faith, and Prince of Life,
Act. 13. 15. our Lord Jeſus Chriſt (every action of whom is our inſtruction) does clearly demonſtrate the ſame unto us. For there came to Chriſt on a time (as

eſt, Fratres in Domino Jeſu dilecti, ut non ſolum unâ fide & confeſſione, una doctrina & intelligentia, uno charitatis & vitæ ſanctimoniæ vinculo, verùm etiam mutua in cultu divino concordiâ & unitate tanquam membra unius corporis compaginati ſimus.

Ad hoc ipſum Deus in verbo ſuo nos manuducere videtur quando in veteri Teſtamento obſervationem inſtitutarum Ceremoniarum injungit, & de novo Teſtamento hoc promiſſu facit. Indam inquiens, illis cor unũ & viam unã ad reverendũ me omnibus diebus, ad bonum ipſorum & filiorum ipſorum poſt ipſos. *Quod ipſũ Apoſtolus requirit a nobis illis verbis:* Deus auctor tolerãtiæ et conſolationis det vobis ut itidem alii in alios affecti ſitis ſecundũ Chriſtũ Jeſũ; ut concorditer uno ore glorificetis Deum ac Patrem Domini noſtri Jeſu Chriſti.

Exemplum inſuper ipſius Ducis & conſummatoris fidei, Principiſq; vitæ Domini noſtri Jeſu Chriſti (cujus omnis actio noſtra eſt inſtitutio) idipſum nobis demonſtrat. Acceſſerunt enim aliquando (teſtante Evangeliſta) Diſcipuli

ad

ad Christum unusque eorum dixit, Domine doce nos orare prout & *Johannes* docuit Discipulos suos: Dixit autem eis: Quum oratis, dicite Pater Noster, &c. *Nonne poterat Christus Dominus docuisse eos modum precandi aliis verbis, quamvis non tradidisset eis verbatim hanc formulam sic dicite*: Pater noster, &c. *nisi ipsi placuisset* Uniformitas *cultus Divini, & unitas in laudando Deo? Ex ipsa quoque institutione Baptismi & Cœnæ Dominicæ idem colligere licet, quæ sub eadem verborum formula observanda tradidit.* Baptizate in nomine Patris & filii & Spiritus Sancti. *Item* Hoc facite. *Hinc videre est, quod non solum precum, verum etiam administrationis Sacramentorum eandem voluerit habere formulam, quæ omnia Apostoli post Ascensionem Dominicam ritè observarunt. In Ecclesia quoque vetere, quod uniformiter cultus divinus in toto fuerit administratus, ex omnibus fere circumstantiis cuilibet obvium esse potest. Erant enim loca peculiaria cultui divino dedicata, non solum Tabernaculum illud, & postea*

the Evangelist witnesseth) his Disciples, and one of them said, *Lord teach us to pray, as* John *also taught his Disciples to pray: and he said unto them, when ye pray, say, Our Father, &c.* Could not the Lord Christ have taught them how to pray in other words, albeit he had not given them that form *verbatim, Say so, Our Father, &c.* but that he loved *Uniformity* of Divine Worship and *Unity* in praising God? The same may likewise be gathered from the institution of Baptisme and the Lords Supper which he ordained to be observed in the same form of words, *Baptize in the name of the Father, and of the Son, and of the Holy Ghost.* Also, *Do this.* From thence it may appear, that he would not only have the same form of Prayers, but likewise of the administration of the Sacraments; all which the Apostles after the Ascension of our Lord, did duly observe. It may also be obvious to every one, almost by all Circumstances, that the whole divine worship was uniformly administred in the Ancient Church. For then were peculiar places dedicated to Divine Service, not only that Tabernacle, and afterwards the Temple built by *Solomon*, but like-

Luc. 11. 1.

Mat. 28. 19. 1 Cor. 11. 24, 25.

Act. 1. v. 12, & 13. 14. &c.

wise Synagogues, or Judaick Schools erected in every Town and Village for an Uniform and joynt Worshíp. *Fagius* a Divine of great fame and learning, and most skilful in the Language and Writings of the ancient *Jewes*, obserues, that, besides the Temple of *Solomon*, there were in *Jerusalem*, becausse of the greatnes of the City, five hundred Synagogues, wherein the *Jewes* did read and interpret the Law of God, and praise him with their Priests unanimously in the Congregation. And they begun the Service with a confession of their sins, following the Priests who went before them in their vulgar Language after this manner. *O Lord, thy people, the house of* Israel *have sinned, they have dealt wickedly and treacherously against thee; I beseech thee now O Lord, forgive the sinnes, iniquities, and treacherous dealings, wherewith thy people the house of* Israel *being led astray, have done wickedly and rebelliously in thy sight, as it is written in the Law of thy Servant Moses.* Singing of *Davids Psalmes* and other Hymns of the Prophets, and other Servants of God, did immediately follow this Confession: and thereafter some certaine

Templum à Solomone *exstructum sed & Synagogæ sive Scholæ Judaicæ, vicatim & oppidatim propter uniformem & conjunctum cultum erectæ.* Fagius *magni nominis & doctrinæ Theologus idemq; peritissimus Linguæ & veterum Scriptorum Judaicorum meminit, quod præter Templũ* Solomonis, *in ipsa Urbe* Hierosolyma, *propter amplitudinem Urbis fuerint quingentæ Synagogæ, in quibus Judæi legem Dei legebant & exponebant, Deumq; cum Sacerdotibus suis unanimiter in Congregatione laudabant. Eum vero cultum à Confessione peccatorũ auspicabantur, præeuntes Sacerdotes in hunc modum in lingua vernacula sequebantur.* O Domine peccaverunt, iniquè egerunt & prævaricati sunt contra te populus tuus, domus *Israël:* obsecro D. remitte nunc peccata & iniquitates ac prævaricationes, quibus prævaricati iniquè egerunt & prævaricati sunt coram te populus tuus, domus *Israël*, sicut scriptum est in lege *Mosis* servi tui. *Hanc confessionem subsequebatur cantatio Psalmorum* Davidicorum *& aliorum Hymnorũ Propheticorum & aliorum*

Dei

Fagius in Paraph. Chald. Præfat. in Levitic.

Luk. 4. 16. Act. 13. 14. Item. 15. 21.

Fag. in Paraph. Chald. in cap. 16. Levit.

Dei Servorum. Deinde certæ quædam partes legis Divinæ (quas ipſi Sedarim appellabant) legebantur, adnexis concionibus ſive explicationibus Sacrarum Scripturarum: quod etiam liquet ex teſtimonio Lucæ *de S.*Paulo *&* Barnaba, Qui ingreſſi Synagogam die Sabbathi, conſederunt. Poſt lectionem autem legis & Prophetarum, miſerunt præfecti Synagogæ ad eos dicentes, viri fratres, ſi quis eſt in vobis ſermo exhortationis ad populum, dicite. *Tandem omnes neceſſitates publicas unâ precatione Sacerdos complectebatur pro ſe & pro populo orans. Neq; verò inter ſolos Judæos, qui erant illuminati, ſed etiam inter Ethnicos ignaros gloriæ veri Dei. Soloq; inſtinctu naturæ ductos talis cultus divini modus obſervabatur. Omnes enim, & ubiq; uniformiter Deos ſuos colebant, ad eum modum quem fictum eorum numen ab ipſis requirebat. Ipſa etiam ratio docet ſtultum & ridiculum, imò iniquum eſſe unitatem Religionis præ ſe ferre, non tamen unitatem cultus adhibere. Quo obſervato* Concilium Mileuitanum, *hunc ea de re Canonem condidit.* Placuit etiparts of the divine Law (which they themſelves called *Sedarim*) were read, joyning therewith Sermons or Explications of the ſacred Scriptures: which likewiſe is clear from *Luke* his teſtimony of Saint *Paul* and *Barnabas*; *Who being entred into the Synagogue upon the Sabbath day, ſate down; and after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, ye men and Brethren, if ye have any word of exhortation for the people, ſay on.* Finally, the Prieſt in one Prayer comprehended all publick neceſſities, praying both for himſelfe and for the people. Nor was ſuch a form of Divine worſhip obſerved only amongſt the *Jewes* who had knowledge, but even alſo amongſt the *Heathens* who were ignorant of the glory of the true God, and led by the only inſtinct of Nature; for all of them did every where worſhip their Gods uniformly, after that manner which their feined Deity required at their hands. Nay, Reaſon it ſelfe teacheth that it is fooliſh and ridiculous, yea unjuſt, ſpecially to pretend *Unity* of *Religion*, and yet not admit *Unity* of *Worſhip*. Which having conſidered, the *Council* of *Milvis* made this

Act. 13.14,15.

Cic. lib. de Nat. Deor.

Can. 12.

this Canon concerning that matter. *And this likewise is thought good that Prayers or Orations, or Masses which be approved of by the Council, whether Prefaces, or Commendations, or Impositions of Hands, should be celebrated by all, and that no other at all be said in the Church, but such as shall be handled by prudent persons, or approved in the Synod, lest perchance through ignorance or less carefulness, some thing might be composed contrary to the Faith.*

All these things duly considered, the Church of Christ through all parts of the Christian World took all care to preserve *Uniformity* of Religion. Which indeed as it cannot be through the whole World for some pregnant Reasons; and truly that height of perfection is reserved for Heaven alone; so that it should not be, at least in *one Kingdom* or *Dominion*, when yet it may be there, is judged to be both *uncomely* and *hurtful* to *Unity*, *Charity*, *Faith* and *Christianity*. Wherefore that special care might be taken of the Unity of the whole Church, it was thought good by her in the two General Synods of the Churches of the Kingdom of *Poland*, and the Great Dukedom

am & illud, ut preces vel Orationes seu Missæ quæ probatæ fuerint à Concilio, sive Præfationes, sive cõmendationes, seu manus impositiones ab omnibus celebrentur, nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentibus tractatæ vel comprobatæ in Synodo fuerint, ne forte aliquid contra fidem vel per ignorantiam vel per minus studium sit compositum.

Omnibus hisce rectè consideratis omnem curam adhibebat Christi per omnes Christiani Orbis partes Ecclesia, ut uniformitatem Religionis servaret. Quod quidem uti per totum terrarum Orbem, propter prægnantes aliquas causas, fieri non potest, siquidem iste perfectionis apex soli Cœlo reservatur; ita quo minus hoc in uno ad minimum Regno vel Ditione fiat, cum tamen fieri possit, & indecorum, & unitati charitati, fidei & Religioni Christianæ damnosum esse judicatur. Quapropter, ut consuleretur unitati totius Ecclesia, placuit eidem in duabus Synodis Generalibus Ecclesiarum Regni Poloniæ, *& Magni Ducatus* Lithuaniæ, *hoc est* Orlensi,

Orlenſi, *Anno* 1633. & Wlodavienſi *Anno* 1634. *habitis, unanimi conſenſu ſancire, ut ex omnibus tribus Provinciis, puta ex Majore & Minore* Polonia, *& magno Ducatu* Lithuaniæ, *omnium generum Libellis Ritualibus conquiſitis unus conſcriberetur qui in omnibus Eccleſiis, in Ditionibus ad S. Regiam Majeſtatem pertinentibus, conſtanter in uſu eſſet. Quod quidem jam per Dei gratiam, ad umbilicum perducitur, pro piis omnium fidelium in hoc regno deſideriis. Si enim diligenter inſpiciantur, Libelli prædicti Rituales, & invicem conferantur, certo comperietur, quòd tantummodo verbis & ordine nonnihil differant, reipsâ autem & in fundamento fidei ſint conſoni. Hinc emendatio eorum nihil aliud eſt quàm in nonnullis locis prolixitatis contractio, in aliis brevitatis amplificatio: precum ſacrarum coordinatio, & omnium in ordinem redactio. In nonnullis locis id quod cum majori ædificatione, evidentia & devotione dici potuit emendavimus; quæ verò deſiderabantur (ut ad ritus Caſuales, de Diſciplina Eccleſiaſtica, de Divortiis, &c.) ea mutuo conſenſu, juxta uſita-*

of *Luhuania* held at *Orlen, Anno* 1633. and at *Wlodavia, Anno* 1634. to ordain with an unanimous conſent, that out of all the three *Provinces*, to wit, out of the *Greater* and *Leſſe Polonia*, and the *Great Dukedom* of *Lithuania*, Ritual Books of all kindes being diligently ſearched, one ſhould be compoſed, which ſhould be conſtantly uſed in all Churches which are in the Dominions belonging to the Kings ſacred Majeſty. Which truly is now perfected according to the pious deſires of all the Faithful in this Kingdom. For if thoſe ſaid Ritual Books be diligently looked into and compared one with another, it wil be certainly found, that they differ only ſomewhat in words and order, but in effect and in fundamentals, they are conſonant to Faith. Hence the amendments are nothing elſe but in ſome places a contraction of prolixity, in other, an amplification of brevity, a co-ordination of holy Prayers, and a reducing of all into order. In ſome places we have mended that which might be ſaid with greater edification, evidence and devotion; and what was wanting (as to occaſional Rites, concerning Eccleſiaſtical Diſcipline, Divorces, &c.) we have

have added by mutual conſent, according to the practiſe of the Church, that in every thing all perſons might be ſatisfi'd, although it is a thing impoſſible. (for who is ſo happy?) Yet becauſe our intention hath been & is, chiefly to pleaſe God above all, and to ſerve to his glory and our mutual edification; we do the leſs regard the hard cenſures of men, being conſcious that we have deſired to do nothing beyond the Ordinance of God, and injunctions of the two ſaid Synods. Moreover, we have followed as to the ſenſe and order (for we have ſworn in no bodies words) as carefully as we could, the former Ritual Books of the Greater and Leſſe *Polonia*, and Great Dukedom of *Lithuania*, ſpecially that which was publiſhed by that man of God, Mr. *Chriſtopher Krainski* of pious memory, ſometimes *Senior* of the Diſtrict of *Belſen*, and moſt faithful and vigilant *Superintendent* of the Churches of God in the Leſs *Bohemia*, and who for a long ſeries of years hath hitherto for the moſt part been in uſe in the Churches of the Kingdom; which likewiſe was done with the conſent and will of the two aforeſaid Synods. And becauſe for many Ages

tã Eccleſiæ praxin addidimus, ut omnibus in omnibus ſatisfieret, id quamvis impoſsibile ſit. (quis enim eſt adeò felix?) Tamen quoniam propoſiti noſtri fuit, & eſt, Deo præ omnibus placere, & gloriæ ipſius ac mutuæ ædificationi ſervire; hoc minus duriorem hominum cenſuram reſpicimus: probè conſcii, quod nihil præter ordinationem divinam, & duarum ſupra dictarum Synodorum facere voluerimus. Secuti præterea ſumus quoad ſenſum & Ordinem (nam in nullius verba juravimus) quàm diligentiſſimè potuimus, Libellos priores Rituales Eccleſiarum Majoris & Minoris Poloniæ *& Magni Ducatus* Lithuaniæ; *præcipuè verò, à piæ memoriæ viro Dei, D.* Chriſtophoro Krainski *olim Seniore Diſtrictûs* Belſenſis, *& Superintendente Eccleſiarum Dei in Minore* Polonia *fideliſſimo vigilantiſsimoque, editũ: qui per longam annorum ſeriem hucuſque, ut plurimum in Eccleſiis Regni fuit in uſu. Quod etiam conſenſu & voluntate prædictarum Synodorum factum eſt. Quia verò à multis retro ſeculis Rituales Libri* Agenda,

ſive

ſive Formæ vocabantur, eoſdemque titulos hactenus in Eccleſiis Evangelicis pro ratione Provinciarum gerebant, nos quoque ita eoſdem retinuimus, ut paſſim ac promiſcuè iis utamur. Pro ratione ergo pii deſiderii Eccleſiæ Dei, & veſtrorum votorum; fratres in D. Jeſu dilecti, quoniam hic libellus Agendorum Deo benè favente prodit in publicam, oſtendens quæ Agenda ſint in externo & uniformi cultu Dei; vos obnixè rogamus & obſecramus, ut unanimiter, & uno ore Deum in omnibus Eccleſiis colatis. Quæ enim gratior Harmonia poteſt dari, quàm cùm variæ Nationes, & unuſquiſque in ſuo vernaculo ſermone, uno cordis affectu Deum laudant? Veſtro quoque exemplo præcatis auditoribus veſtris, ac ſtimulos addatis ut iiſdem Pſalmis Hymnis & Orationibus aſſuefiant, quod maximè neceſſarium eſt rudioribus ad quos etiam Regnum Dei pertinet.

Ante omnia exhortamur, ut jam admoniti, eos maximè fugiatis, qui ſub velo libertatis, licentiam in domum Dei aſtutia ſua introducere

paſt the Ritual Books were called * *Agenda*, or *ſet Forms*, and hitherto, according to the cuſtom of the Provinces, have had the ſame titles in the Evangelick Churches; we likewiſe have ſo retained them as we uſe them here and there promiſcuouſly. Wherefore, beloved Brethren in the Lord Jeſus, ſince according to the deſire of the Church of God & your wiſhes, this Book of *Agenda* comes forth, ſhewing what ought to be performed in the external and Uniform Worſhip of God; we pray and beſeech you earneſtly, that you would worſhip God in all Churches Unanimouſly and with one voice. For what more acceptable harmony can be given, then when ſeveral Nations, and every one in his Mothers tongue do praiſe God with one affection of heart? And by your example likewiſe go before your hearers and encourage them to accuſtome themſelves to the ſame *Pſalmes*, *Hymns*, and *Prayers* which is moſt neceſſary for the younger and weaker ſort, to whom alſo pertains the Kingdom of God.

* That is, things that ought to be done in the Church.

1 Cor. 2. 27.

Before all things we exhort you, that being now warned, you would above al things ſhun all thoſe who under the vail of liberty, do endeavour by their

ſubtilely to introduce a licentiouſneſs into the houſe of God: and they do this, by biting the good, received, and uniforme Order; and by obtruding upon the Church, inſtead of the Common Prayer, I know not what private ones, which yet they will needs defend by their petty inconſiderable Arguments. For they ſay, Firſt, the Miniſter can preach the word of God with a ready memory; wherefore then ought he not, beſides the common and ſet Prayers, conceive others in his heart and mind, and according to his pleaſure frame them to himſelf and utter them? *Secondly*, Prayers which proceed from the heart are more devout than thoſe which are read out of a Book; why then ought not the Miniſter to pray according to his own conception and opinion?

The Anſwer to the firſt is ready at hand; For the queſtion is not, whether the Miniſter can, or cannot utter in the Congregation a Prayer conceived in his heart: for, we know that God hath poured out the Spirit of Grace and Prayer upon his faithful ſervants. But here the main queſtion is, whether every Miniſter ſhould be ſuffered to obtrude his own Prayers con-

Zach. 12. 10. Act. 2. 17.

conantur: idque faciunt, frena boni, recepti, & uniformis ordinis præmordendo, & in locum Precationum uſitatarum, alias neſcio quales privatas Eccleſiæ obtrudendo: quod tamen rationculis ſuis defenſum volunt: Dicunt enim, Poteſt Miniſter Verbum Dei prompta memoria prædicare; cur ergo præter uſitatas, & ſcripto conſignatas precationes, ipſe alias animo & mente concipere, & pro lubitu ſibi formare ac deinde proferre non debet? Secundo, *Precationes magis ſunt devotæ, quæ ex corde proficiſcuntur quàm quæ ex charta leguntur. Cur ergo Miniſter non debet precari juxta conceptum & opinionem ſuam?*

Reſponſio ad priorem rationculam eſt in promptu. Non de eo res agitur, utrum Miniſter poſſit vel non poſſit mente conceptam Orationem in congregatione proferre: Scimus enim quod Deus effuderit Spiritum Gratiæ & Orationis ſuper veros ſervos ſuos: Verùm in eo cardo rei vertitur utrum permittendum ſit cuilibet Miniſtrorum, loco pre-

precationum à Servis Christi gravi cum deliberatione conceptarum, à Senioribus Ecclesiæ relectarum, & à Synodo approbatarum, suas proprias, à se conceptas, nulli cognitas, & inusitatas Ecclesiæ Dei obtrudere? quam libertatem cur non concedamus, his ducimur rationibus. Primum, *vult Christus ut fideles congregati iisdem verbis orent, ut supra dictum ex illis verbis* Vos autem sic orate; Pater noster, &c. *ubi & formam & exemplum communium precum palam demonstrat, Deumque invocari & coli debere iisdem verbis docet. Proinde hisce adversari extra dubium censendus est Pastor ille, qui ut vanam gloriam captet, nullâ religione ductus, aliis verbis quam quibus populus Dei orare solet, preces peragit.* Secundo, *Christus monet, ut omnes precantes consentiant de iis quæ rogare volunt, illis verbis,* Dico vobis, si duo ex vobis consenserint in terra de omni re quam petierint, fiet eis à Patre meo qui est in cœlis. *Talis autem Pastor non concordat cum fidelibus in eadem,*

ceived by himself, known to no body, and unaccustomed to the Church, instead of those which are conceived with mature deliberation by the servants of Christ, perused by the *Seniors* of the Church, and approv'd of by the Synod? Which liberty why we do not grant, we have these Reasons. *First*, it is the will of Christ, that the faithful being gathered together, should pray in the same words, as is observed before, out of these words, *But you pray after this manner, Our Father, &c.* Mat. 6. 9. where he openly shews both the *Form* and *Example* of *Common Prayers*: and teaches that God ought to be called upon and worshipped in the same words. Wherefore there is no doubt but that Minister ought to be judged an opposer of this, who that he may get a little vain-glory, not led thereunto by any ground of Religion, prayes in other words then the people of God use to pray. *Secondly*, Christ admonisheth, that all who pray should agree about those things they desire to ask in these words, *If two of you should agree on earth of one thing that they shall ask, it shall be done for them of my Father which is in Heaven.* Mat. 18. 9. But such a Preacher does not agree with the

Faithful in the ſame thing, whileſt he asketh another thing than what they thought he would ask, and inſtead of the uſual Prayers, introduceth others, different from thoſe both in manner and order. Thence it comes, that the auditors themſelves, hearing unaccuſtomed Prayers do confound their own mind and devotion, whileſt they rather give ear to the novelty of the Prayers, than they do imitate the Paſtor: And albeit they often deſire to follow, yet they do not hear, or do not underſtand; or for the novelty of the words they linger in their devotion. *Thirdly*, the Prayers of the whole Church are a ſacrifice acceptable to God, in the New Teſtament ſubſtituted in the room of the legal ſacrifices. And as the ſacrifices were offered by all equally and uniformly, and in them the ſame Rites and Ceremonies were obſerved by the Prieſts: In like manner ought our ſacrifices under the New Teſtament to be offered by all with one voice and one heart, without any difficulty, when (as the Apoſtle admoniſheth) we offer unto God our reaſonable ſervice. From hence it may conſequently be gathered, that the nature of preaching and prayer

Act. 1. 14.
Pſal. 51. 17.

Hebr. 13. 15.

dum aliud quidpiam rogat, quàm illi putabant eum petiturum, & loco uſitatarum precum, alias, & modo & ordine ab illis diverſas introducit. Hinc fit ut auditores ipſi, audientes preces inuſitatas, devotionem animumque ſuum interturbent, dum eo tempore potius novitati precum attendunt, quàm Paſtorem imitantur: Et quamvis ſæpenumerò ſequi vellent, tamen vel non audiunt, vel non intelligunt, vel propter novitatem verborum in ſua devotione ceſſant. Tertio, *Preces totius Eccleſiæ, ſunt ſacrificium Deo gratum in Novo Teſtamento ſacrificiis Legalibus ſubrogatæ. Et quemadmodum ſacrificia æqualiter, uniformiter ab omnibus offerebantur, in iiſque iidem Ritus ac Ceremoniæ à Sacerdotibus obſervabantur: Pari exemplo noſtra ſub Novo Teſtamento ſacrificia uno ore ac animo abſque ulla difficultate, ab omnibus offerri debent dum (admonente Apoſtolo) rationalem noſtrum cultum Deo præſtamus. Hinc conſequenter colligere licet, quòd alia ſit ratio prædicandi verbi alia verò orandi: quia enim*

Miniſter

Miniſter verbi divini prædicare Evangelium debet, habita ratione temporis & perſonarum, quas nomine Chriſti vel admonere vel corrigere oportet, non poteſt alligari ad certas loquendi formulas, quia legatione fungitur à Deo ad populum: quando autem legatione fungitur à populo ad Deum (quod fit in precatione) tunc alligatur ad verba, res, imò eaſdem cogitationes; juxta illud Lucæ, Hi omnes perdurabant concorditer in precibus & ſupplicationibus. Nec mirum, fuit enim horum Dei cultorum cor & anima una.

Altera ratio nullius eſt momenti: Precatio (inquiunt iſti Novatores) quæ ex corde procedit magis ad devotionem eſt compoſita, quam quæ ex Charta legitur: Non animadvertunt miſeri iſti conſolatores, quod precatio & devotio à Deo, à quo omnis donatio bona & omne integrum donum eſt ſupernè deſcendens à Patre luminum, *procedant: quod ipſe Deus in promiſſione illa teſtatum facit, inquiens,* Effundam ſuper domum *Davidis* ſpiritum gratiæ & deprecationum,

is different: for becauſe the Miniſter of Gods word ought to preach the Goſpel, conſideration being had of time and perſons whom it behoveth him to exhort and reprove in the name of Chriſt, he cannot be tied to certain forms of ſpeaking, becauſe he performs an Embaſſage from God to the people; but when he does that Office from the people to God (as he doth in prayer) then he is tied to words and things, yea, to thoughts themſelves according to that of *Luke, all of them did continue with one mind in prayers and ſupplications*: and no wonder, *for thoſe worſhippers of God had one heart and one mind.* Act. 1. 14.

The other Argument is of no force; a Prayer (ſay thoſe *Innovators*) proceeding from the heart, is more fitted for devotion, than that which is read out of a Book: Thoſe miſerable Comforters take no notice, that prayer and devotion which is of God, *proceedeth from the Father of Lights, from whom every good and perfect gift commeth down from above*: which God himſelfe witneſſeth in that promiſe, ſaying, *I will pour upon the houſe of* David *the ſpirit of grace and prayer.* Now whileſt he poureth out the ſpirit of prayer, without doubt James 1. 17. Zach. 12. 10.

Prayers

Prayers are with Devotion.

Beſides, O you Miniſter, it is left at your liberty to do what you pleaſe with your own private Prayer; but for thoſe which belong to all the people, you have not ſo much power as that you may alter them. For theſe are of publick right, deliberately delivered by the Church with the conſent of all. And none of the Faithful is afraid of miſſing the ſenſe, knowing that Common Prayers have been under the examination of many, and that they are now frequent in the hands and mouths of all: It is otherwiſe, when one ſpeaks to God in the name of all, in unuſual words, and which cannot be underſtood by the moſt part.

Mat. 7. 20. But moſt beloved Brethren, that ſort of men do pretend one thing and intend another, you may know them by their fruit. but this is deſervedly reckoned amongſt the chiefeſt fruits of this Doctrine of the *Innovators*, (whom we hold for profeſſed enemies to Chriſt.) For they ſay, the invocation of Chriſt is no where enjoyned in the Scripture; wherefore it is lawful to pray or not to pray to him. The other is this, Chriſt is not

Dum vero effundit Spiritum precationis, procul dubio etiam legendo, devotè oratur.

Deinde, *Integrum tibi eſt ô Miniſter, facere quicquid volueris cum tua privata precatione; qua vero totius populi ſunt, non tantum habes in ea juris, ut mutare poſſis. Hæc enim publici ſint juris, ab Eccleſiâ cum conſenſu omnium deliberatè tradita. Nullus quoque fidelium ſibi metuit, ut aberret in ſenſu, ſciens publicas precationes ſub trutina multorum fuiſſe, eaſque jam manibus & ore omnium teri: ſecus, quum unus omnium nomine Deum alloquitur, verbis inuſitatis, quæque ad pleriſque intelligi non poſſunt.*

Verum enimvero, eſt aliud Fratres chariſſimi quod iſtius farinæ homines prætendunt, aliud quod intendunt, ex fructibus cognoſcere eos poteritis. Fructus autem hujus Novatorum Doctrinæ, quos pro Chriſti profeſſis hoſtibus habemus, iſte inter primos meritò reputatur: Dicunt enim, Nullibi in Scriptura injuncta eſt invocatio Chriſti; licet igitur eum invocare vel non in-

invocare. Alter eſt iſte: Chriſtus non eſt adæquatum objectum Orationis noſtræ ſive terminus ad quem dirigatur Oratio, ſed ſolus Pater, quem Patrem invocamus. Tertius eſt: Spiritus Sanctus non eſt invocandus, ſiquidem eſt donum Dei, reliquos prætereo. Ut igitur tutius latere poſsint, nec invocent Chriſtum vel Spiritum Sanctum, ideò præſcriptas formulas contemnunt, ſuaſque fictas memoriter recitando ſupponunt. Quæ injuria Sacroſanctæ Trinitati illata, ab omnibus fidelibus meritò eſt vindicanda: Et ſi alicubi inter nos id genus homines reperiantur, pro ſuſpectis omninò in fide habendi ſunt, utpote qui perſiſtere nobiſcum in unitate & charitate nolunt, immemores illius graviſſimæ exhortationis Apoſtoli dicentis, Precor autem vos fratres per nomen Domini noſtri Jeſu Chriſti, ut idem laquamini omnes, & non ſint inter vos diſſidia, ſed ſitis impacti eadem mente & eadem ſententia. *Quapropter* dilecti ne cuivis Spiritui credite, ſed probate Spiritus an ex Deo ſint: nam multi Pſeudo-

the adequate object of our prayer, or the *Terminus* to which prayer is directed, but the Father only, to whom we pray through Chriſt. The third is, the Holy Ghoſt ought not to be prayed unto, becauſe it is the gift of God. We paſs by the reſt. That then theſe men may lurk the more ſecurely, and call neither upon Chriſt nor the Holy Ghoſt, they do therefore contemn *ſet Forms*, and in their place put thoſe of their own framing, which they ſay by heart. Which being an injury offered to the holy Trinity, it deſervedly ought to be vindicated by all the Faithful: and if ſuch kind of men be any where found amongſt us, they are certainly to be ſuſpected in matter of Faith, being indeed ſuch as will not perſiſt with us in unity and charity, not remembring that moſt weighty exhortation of the Apoſtle, ſaying, *Now I beſeech you Brethren, by the name of our Lord Jeſus Chriſt, that you all ſpeak the ſame thing, and that there be no diviſions among you, but that you be perfectly joyned together in the ſame mind, and in the ſame judgement. Wherefore, Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God, becauſe many falſe Prophets are* 1 Cor. 1. 10. 1 Joh. 4. 1.

gone

gone out into the world. Hereby know you the ſpirit of God: every ſpirit that confeſſes that Jeſus Chriſt is come in the fleſh is of God. Yea, ſtudy not to pleaſe them by any means, neither do you imitate their worſhip or works, being certainly perſwaded, that they are enemies to the Croſs of Chriſt, who love not the Son of God, eſteeming it better to draw upon them that horrible *Maranatha*, than to *kiſs him and ſerve him in fear.*

1 Cor. 16. 22. Pſal. 2. 12.

Now therefore moſt beloved Brethren (although we have no doubt concerning this matter) yet we do beſeech you in the name of the Lord, that you would perform Divine Service, and all the publick Offices accuſtomed in our Evangelical Churches, according to this preſcribed Order now publiſhed, without adding to, or taking any thing from it, that you may prevent offences, being mindful of the words of the Apoſtle, *Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.* Now the God of all mercy who is the chief Builder of his own Church, lead and govern us by his holy Spirit, that we may keep the Unity of the Spirit

Rom. 14. 19.

Phil. 1. 27. Eph. 4. 3.

prophetæ venerunt in mundum. Ex hoc cognoſcite Dei Spiritum: quicunque Spiritus profitetur Jeſum Chriſtum in carnem veniſſe, ex Deo eſt. *Imò nullo modo ipſis placere ſtudete, vel eorum cultum ac opera imitari, certò perſuaſi, eos eſſe hoſtes crucis Chriſti, qui Filium Dei non amant, ſatius reputantes horrendũ illud* Maranatha *in ſemetipſos derivare, quàm eum oſculari, eique in timore ſervire.*

Jam igitur in nomine Domini Fratres Chariſſimi, (quamvis nullum ſit nobis ea de re dubium) rogamus tamen, ut cultum ſacrum, & omnia publica officia in Eccleſiis noſtris Evangelicis uſitata, hoc conſignato ac edito ordine, peragatis, nihil addendo vel demendo, ut obviam eatis offenſæ, memores verborum Apoſtoli dicentis: Nempe igitur quæ ad pacem faciunt ſectemur, & quæ ad mutuam ædificationem. *Deus autem omnis miſerationis qui eſt ſummus Architectus Eccleſiæ ſuæ, ducat nos regatque Spiritu ſuo Sancto, ut retineamus unitatem Spiritus in vinculo pacis; in concordia unanimitate & charitate Eccleſiam*

cleſiam ejus ædificemus eamque uno ore ſemper glorificemus. Cui ſoli ſapienti Deo, ſit gloria per Jeſum Chriſtum in ſecula.

in the bond of Peace; edifie his Church in concord, in ſameneſs of mind and love, and ever glorifie him with one mouth. *To which only wiſe God be glory through Jeſus Chriſt for ever.*

Dat. Thorunii die Sanctis Apoſtolis Simoni & Judæ feſto. *Anno Domini*, 1636.

Given at Thoren *upon the Feſtival of the holy Apoſtles* Simon *and* Jude, *Anno Dom.* 1636.

Pſal. 68. v. 29.

Pſal. 68. *v.* 29.

Corrobora ô Deus, quod operatus es in nobis.

Strengthen, O God, that which thou haſt wrought in us.

2 *Joh.* v. 8.

2 Joh. *v.* 8.

Reſpicite vos ipſos, ne perdamus quæ egimus, ſed ut mercedem plenam recipiamus.

Look to your ſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward.

In the firſt Section, Pag. 8. I mentioned an Epiſtle written *Anno* 1614. by *David Pareus*, then Divinity Reader at *Heidelburg*, to the Reformed Churches of that part of *Hungary* which belongs to the Prince of *Tranſylvania*. Of which Epiſtle I have a perfect Copy, which was given me by the learned and pious, Reverend Dr. *Baſire* Arch-Deacon of *Northumberland*, who brought it out of *Tranſylvania*. It was written upon occaſion of the troubles which one *Emericus Viſalvi* an *Arrian* was like to cauſe by his oppoſition againſt Epiſcopacy. The following paſſage is faithfully extracted out of the ſaid Epiſtle.

Neſcit miſer ille quid Ordo, quid Tyrannis differat. Sine Ordine, qui

That wretched man doth not know what is the difference betwixt Order and Ty-

ranny. The Church never was nor can ever be without Order, which is a fit disposition of all the parts, or of things superiour and inferiour, one after another, according to their rank and place; neither can any other Society be without it. It was an effect of Order, that in the Apostolical Church, one was a Bishop; (which word, what is it but a *Superintendent?* In the *Palatinate* we say an *Inspector*, such as be in every Government,) another a *Presbyter* labouring or not labouring in the Word; another a *Deacon*, &c. And the Apostle mentions several Orders of the Ministry, *Rom.* 12. 1 *Cor.* 12. *Ephes.* 4. And although the Scripture in some places giveth the name of Bishops to Priests, yet why and how the Church made the distinction, that one Bishop should be over many Priests, not with an absolute command, but with a power of direction, *Hierome* hath clearly shewed in his Comment upon *Titus Ch.* 1. Which Order the Church hath rightly and profitably kept a long time, and most of the Reformed Churches at this day do advantagiously keep the same according to the diversity of Places, Countries, and Men. But the Pope, sayest thou, hath *est partium omnium, vel, superiorum & inferiorum secundum prius & posterius apta dispositio, Ecclesia nunquam fuit, nec esse potest; sicut nulla Societas alia Ordine carere potest. Ordinis fuit quod in Ecclesiâ Apostolica alius erat Episcopus, (quæ vox quid etiam est nisi* Superattendens? *In* Palatinatu Inspectorem, *vocamus, qualem singulæ habent Præfecturæ,) alius* Presbyter *laborans vel non laborans in Verbo, alius* Diaconus, *&c. Et varios Ministerii Ordines recenset Apostolus,* Rom. 12. 1 Cor. 12. Ephes. 4. *Et si autem alicubi etiam Presbyteris Episcoporum nomen tribuit Scriptura, tamen quare & quomodo distinctionem fecerit Ecclesia ut* unus *Episcopus* multis *Presbyteris præesset, non quidem Imperii sed Directionis potestate,* Hieronymus *Comment. ad* Tit. 1. *perspicue exposuit. Quem Ordinem recte & utiliter diu servavit Ecclesia; Et hodie passim Ecclesiæ Reformatæ pro diversitate locorum, Provinciarum, & hominum salubriter observant. At inquis, Papa hunc Ordinem in*

Tyran-

Tyrannidem convertit? Quid tum? An ut vitetur Tyrannis Cyclopica, ἀναρχία invehenda, & extremum unum cum altero commutandum erat? Primatus inquis damnatur verbo Dei, Matth. 16. Luk. 22. Joh. 9. *Imò non* Primatus, *sed* Ambitio *&* Tyrannis.

changed this Order into Tyranny? What then? Muſt confuſion be brought in to ſhun a Cyclopical Tyranny? and was it neceſſary to run from one extremity into another? Thou ſayeſt that Superiority is condemned by the word of God, *Mat.16. Luc.22. Joh.9.* it is not *Superiority*, but *Ambition* and *Tyranny.*

A Letter of Dr. Peter du Moulin *the Son, Prebendary of Chriſt-Church,* Canterbury, *one of His* MAJESTIES *Chaplains, touching a paſſage for* Epiſcopacy, *written by Mr.* David Blondel *in his* Apologia pro Hieronymi Sententiâ, *but left out at the entreaty of the Presbyterians.*

My Reverend Brother,

" TO caſt my Mite into that rich Treaſury which you
" are now furniſhing, I muſt inform you of a remark-
" able paſſage very pertinent to your purpoſe. In the year
" 1651. that great and good man, My Lord Primate *Uſher*
" told me that the learned Mr. *David Blondel* had concluded
" his *Apologia pro Hieronymo* with words to this purpoſe.
" *By all that we have ſaid to aſſert the Rights of the Presbytery, we*
" *do not intend to invalid the ancient and Apoſtolical Conſtitution*
" *of Epiſcopal Prehemminence. But we believe that whereſoever it is*
" *eſtabliſhed conformably to the ancient Canons it muſt be carefully*
" *preſerved, and whereſoever by ſome heat of contention or other-*
" *wiſe it hath been put down or violated, it ought to be reverently*
" *reſtored.* The good Primate told me beſides, that whereas

" the Book had been written at the earneſt requeſt of the *Aſ-*
" *ſembly* of *Weſtminſter*, of the *Scots* eſpecially, who had their
" Agents and Leagers in *Paris* to ſtrengthen their party by
" miſ-informing the Proteſtants of *France*, and winning them
" to their ſide. When theſe Agents ſaw this concluſion of
" Mr. *Blondels* Manuſcript they expoſtulated with him very
" lowd for marring all the good he had done in his Book,
" diſappointing the expectation of the *Aſſembly*, and ſhew-
" ing himſelf an enemy inſtead of a friend to their holy
" Covenant. This they urged upon him with ſuch vehemen-
" cy and unwearied importunity, that they prevailed with
" him to put out that concluſion. Having received that in-
" formation from a perſon of ſo much knowledge and inte-
" grity, as that famous Prelate, yet for a further Confirma-
" tion I told it to Mr. *John Blondel* (*Davids* Brother) then
" living in *London*, who denied that there was any truth in
" that Report, and defended his Brother as much wronged
" by it. If you think (ſaid I) that I wrong your Brother,
" complain to him of me in your next Letter, and remem-
" ber my kind ſervice to him. Mr. *John Blondel* did not fail
" to write to his Brother about this. And three or four weeks
" after ſhewed me a letter from him, wherein he remembred
" his love to me, and acknowledged that the Relation was
" true.

" This Advice I thought my ſelfe obliged to give you,
" knowing that no man can make a better uſe of it than your
" ſelf, to whoſe holy labours about this point, the Church is
" ſo much indebted, and none more your debtor in the
" Church in that regard then,

(SIR)

Your moſt affectionate

Brother and Servant,

Peter du Moulin.

When Doctor *Baſire* was at *Conſtantinople*, the *Geneva* men that uſe to trade in that City, knowing that he had the uſe of the French Language, being a French man born, deſired him that by his means they might at ſome times aſſemble together to worſhip God, in the houſe of the Lord Embaſſador of *England*. The Reverend and pious Doctor having the Lord Embaſſadors conſent, yielded them their requeſt; and becauſe he had no Book of Common Prayer in *French*, he tranſlated out of it as much as needed for thoſe Offices which he was to perform with them, *viz.* Morning and Evening Prayer, and the Offices for Infants Baptiſme, and for the Communion, which he miniſtred to them according to the Order of the Church of *England*. Which when the Miniſters of *Geneva* had heard they exhorted their men, that by all means they would improve that favourable means of performing Church Duties, which the good Providence of God ſo unexpectedly had afforded them; and gave Doctor *Baſire* many thanks. This is the Extract of one of the *Geneva* Miniſter's Letters, which the Reverend Doctor hath imparted and conſented to have publiſhed, though with much reluctancy; the others are to the ſame purpoſe. It was Penn'd by *Monſieur Leger* in the name of his Brethren as well as his own.

Monſieur & tres honoré Frere,

ENtendant, par les Lettres de Monſieur Gues, *qu'avies pris la peine de me reſcrire, combien que je n'aye point receu voſtre reſponſe, je ne veux pourtant negliger la preſente occaſion de vous continuer l'aſſeurance de mon tres humble ſervice, & vous teſmoigner le ſingulier contentement que je prens avec toute noſtre Compagnie, qui*

Sir, Reverend Brother,

HEaring by Maſter *Gues* his Letters, that you had taken the paines to write unto me, though I have not received your Anſwer, I do not intend to let paſs this preſent opportunity of continuing to aſſure you of my moſt humble ſervice, and teſtifie unto you the ſingular ſatisfaction I receive, together with our whole Company (which

(which doth ſalute you affectionately in our Lord) of the good news we hear of your holy zeal for the advancement of the Kingdom of God in thoſe parts, among thoſe of our Religion, and among the *Greeks*, thereto happily improving the gift of ſeveral Languages which you have attained to in a great meaſure; and propounding the wonderful works of God, to every one in his own Language, as the Apoſtles did. To that good work it is that we intreat you to excite your ſelfe more and more in the Lord; who in his ſeaſon will let you ſee the fruits of your labour, which will not be in vain, although ſometimes one will meet with ungratefulneſs and Rebellion amongſt men. Mr. *Girard* our moſt honoured Brother, and my ſelf, have exhorted, and do exhort in the *name* of *God* and of *our Company*, thoſe that are in thoſe parts with you, and are originally members of this Church, to improve the great benefit which the Lord offers unto them through your Miniſtrie, in the houſe, and under the Protection of my Lord Embaſſador of *Great Britain*, for which both they and we remaine obliged to the Pietie

vous ſalue affectueuſement, en noſtre Seignieur, des bonnes nouvelles que nous entendons de voſtre ſainct Zele, à advancer le Regne de Dieu en ces quartiers la parmi les noſtres, & parmi les Grecs, y employant heureuſement, le don de diverſes Langues, que vous poſſedes en grande meſure, & propoſant les choſes Magnifiques de Dieu, à chacun ſelon ſon Langage, comme faiſoient les Apoſtres. Et a cela vous prions nous de vous accourager de plus en plus, au Seigneur, lequel en ſon temps vous fera voir le fruit de voſtre travail, qui ne ſera point vain, quoi que par fois on rencontre de la mesconnoiſſance & Rebellion du ceſté, des hommes. Monſieur Girard *noſtre tres honoré Frere, & moi, avons exhorté & exhortons au* nom *de* Dieu, *& de* noſtre Compagnie, *ceux qui ſont par de là originaires de ceſte Egliſe, de profiter du grand benefice, que le Seigneur leur preſente par voſtre Miniſtere, en la maiſon & ſous la Protection de Monſieur l'Ambaſſadeur de la Grande* Bretagne, *dont eux & nous demeurons obligez à la Pieté de S. E. & à la voſtre,*

comme

comme auſſi de ce que vous maintenez puiſſamment la verité de noſtre Religion contre les Adverſaires.

of his Excellencie & your own; as likewiſe for that you maintain powerfully the truth of our Religion againſt the Adverſaries thereof.

Geneva Octob. 3. An. 1654.

The following Letter was written to me by Doctor *Baſire*, when he ſent the Copy of that of the Miniſters of *Geneva*; and I conceive it very proper to make the cloſe of all. He writ it in *French*, wherefore I will give it in both Languages, that it may be underſtood of more men.

Monſieur & treſcher Frere.

POur ſatisfaire a voſtre deſir je vous envoye la ſeconde partie de ma promeſſe, les Lettres qu'il pleût a Meſsieurs de Geneve *de m'addreſſer eſtant a* Conſtantinople. *Le but eſt de faire paroiſtre leur moderation au ſuiet de la* Liturgie d'Angleterre, *ſuivant laquelle ils ſavoyent bien que je celebrois le ſervice de Dieu pour la conſolation de leurs concitoyens reſidans pour lors au Levant, & repaſſans de temps en temps de* Conſtantinople *a* Geneve: *Qui jamais n'ont fait de difficulté des Ceremonies ni du Bapteſme ni de la Sainte Cene. J'ai peur que leur bon exemple ne ſoit produit en jugement contre les factieux de*

Sir my deareſt Brother,

TO ſatisfie your deſire, I ſend you the ſecond part of my promiſe, *viz.* the Letter which the Miniſters of *Geneva* were pleaſed to direct unto me being at *Conſtantinople*. The thing aimed at is to ſhew how moderate they are about the *Liturgy* of *England*, according to which they knew I celebrated the Service of God for the comfort of their fellow-Citizens reſiding at that time in the Eaſt, and going back now and then from *Conſtantinople* to *Geneva*, who never ſcrupled at the Ceremonies either of Baptiſme or the Lords Supper. I feare their good example will be brought in judgement againſt thoſe that are factious in this Church.

How-

However it may ſerve for a conviction, according to the deſign of your Treatiſe.

cette Egliſe. Il pourra ſervir de conviction ſuivant le deſſein de votre Traitté.

Stanhop the 12. of *June, Anno* 1662.

De Stanhop le 12. Juin, 1662.

Matth. 5. v. 5.

Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

ERRATA.

PAg. 24. n. 22. l. 8. after *Lithuania* put out the Period. l. 10. after *uſed* put a Period. p. 31. l. 1. for *trifles* read *things*. p. 34. in the firſt Quotation for *Loudun* read *London*. p. 47. l. 18. after *Cracovia* put out two lines till you come to the word *For*. p. 207. l. 16. after *appellatione* adde *non abhorrent*. p. 207. l. 35. for *who ſayes* read *it, as he ſayes*. p. 318. l. 31. for *and who* read *and which*.

THE END.